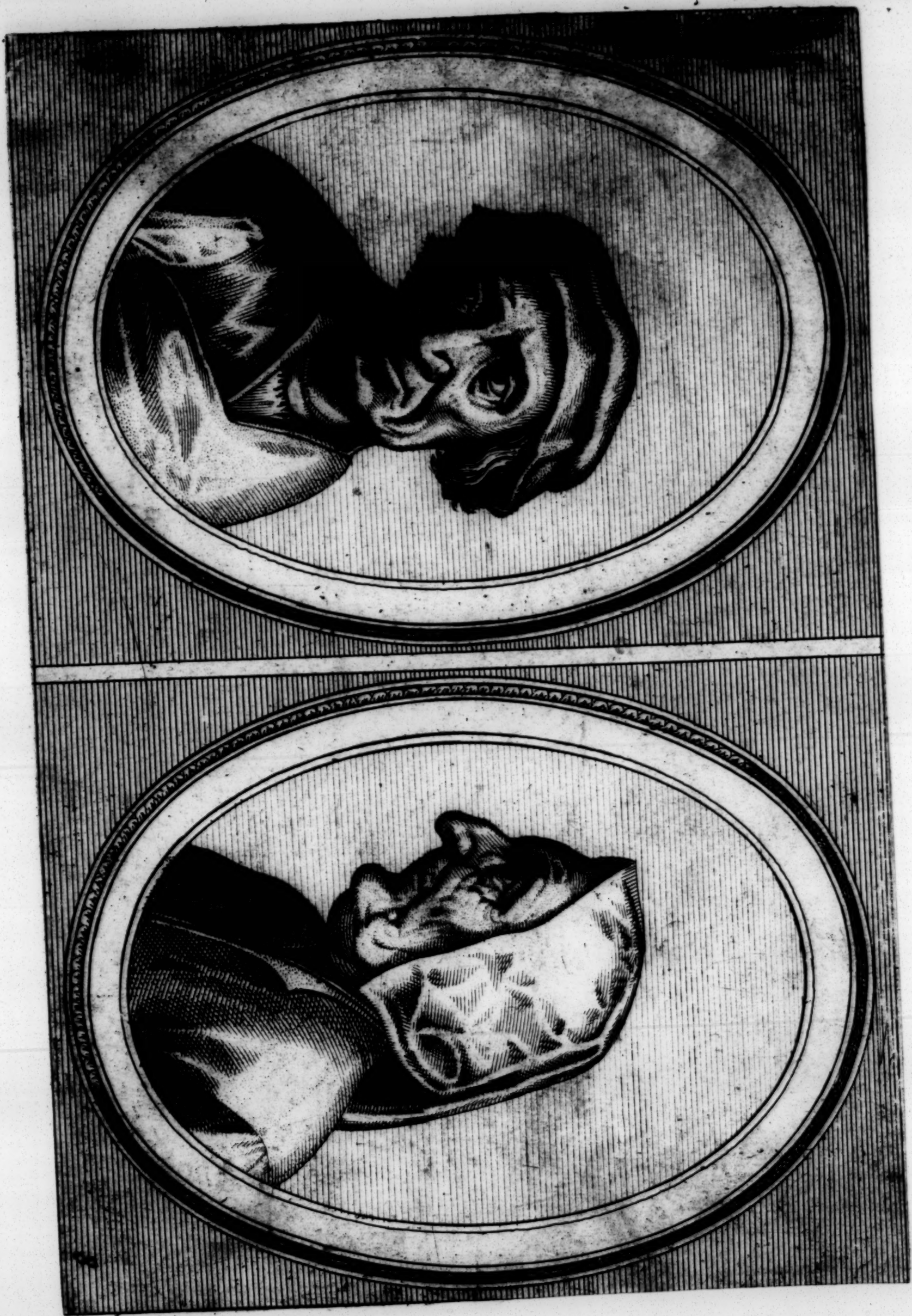




105.2.7.137
Vorf. Ms. 359.

De mccc lviij apud teutkesburg quidam iudeus per diem sabbati recidit in latrinam,
nec permisit se extrahi in die sabbati propter reverentiam sui sabbati. Sed
Richardus de Clara Comes Glouce non permisit eum extrahi: die dominica
sequente propter reverentiam sui sabbati et sic mortuus est.

This is written towards the end of the 14th century, the last date of the
historical note, in the same hand being 1382.

Sabbata sancta volo, de venore surgere nolo.

Sabbata nostra quidem celebrabis ibidem.

1157 b 18

Anglia Judaica:
OR THE
HISTORY
AND
ANTIQUITIES
OF THE
JEWS
IN
ENGLAND,

Collected from all our Historians, both Printed and
Manuscript, as also from the *Records* in the *Tower*,
and other Publick *Repositories*,

By D'BLOSSIERS TOVEY LL. D. and Principal of
New-Inn-Hall in *Oxford*.

Quotidie obsidemur, quotidie prodimur, in ipsis plurimum Cœtibus & Congregationibus nostris opprimimur. Quis unquam taliter vagienti Infanti supervenit? Quis cruenta, ut invenerat, Cyclopum & Hyænarum ora Judici reſeravit? Tertull. Apol. cap. 7.

OXFORD,
Printed at the THEATRE, and are to be Sold by *James Fletcher*, Book-
ſeller in the *Turl*. MDCCXXXVIII.

INCIDENT, 20/10/12

1. 10. 12. 12. 12.

2. 10. 12. 12. 12.

3. 10. 12. 12. 12.

4. 10. 12. 12. 12.

TO
THE LEARNED AND JUDICIOUS
ANTIQUARY
George Holmes Esq^r.
DEPUTY KEEPER
OF THE
RECORDS in the TOWER
THE FOLLOWING
HISTORY of the JEWS
IN
ENGLAND

is respectfully Inscrib'd

by his Obliged

Humble Servant

D'BLOSSIERS TOVEY.

TO

THE PRESIDENT OF THE UNITED STATES

WASHINGTON

DEAR SIR

I have the honor to acknowledge the receipt of your letter of the 10th inst.

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,

Your obedient servant,

J. M. [Signature]

Secretary of the Interior

Department of the Interior

Washington, D. C.

1880

Enclosed for you are two copies of a report of the

Commissioner of the General Land Office, dated the 10th inst.

and containing a full and complete statement of the

proceedings of the Commission in relation to the

land in question.

I am, Sir, very respectfully,

Your obedient servant,

J. M. [Signature]

Secretary of the Interior

Department of the Interior

Washington, D. C.

1880



P R E F A C E.

THE Beginning of the ensueing History will so sufficiently acquaint the Reader with what He is to expect from it, and wherefore it was undertaken, that I shall detain him no longer by way of Preface than to desire him not to mistake my Intention in reviveing so many Instances of Persecution against the English Jews in Former Times, as if I propos'd them as a fit Example for the Present.

Christianity, indeed, has of late Years met with many Enemies amongst the Licentious and Profane; and it is high Time for the Civil Magistrate to come in to it's Assistance. But then I would have such Assistance to proceed no further than a resolute and uniform Exclusion of all such from Publick Favours, who shall in any Manner Dissent from the Religion of the Publick.

Nor

P R E F A C E.

Nor can this, I hope, be stil'd Persecution. For tho' all Men have a Natural Right to worship God according to the Dictates of their Consciences, no Man has a Natural Right to be rewarded for so doing.

Temporal Encouragements for Religion are in the arbitrary Disposal of the Legislature, and may very justly be restrain'd to any Set of Men, according as their Religious Principles shall be found most advantageous to Government. For tho' Civil Government, strictly speaking, has nothing to do with Religion, yet the Frailties of Mankind will for ever be mixing something with it which they will call Religion, in Spite of all that can be said or done to them; and that Mixture it is, which is the proper Object of the Civil Magistrate's Consideration, and may very justly be restrain'd, or encourag'd, by Him, according to the Good or Bad Influence which it shall be found to have over Civil Society. I say Restrain as well as encourage, because those Religious Tollerations I wou'd plead for, are only such as are consistent with the Temporal Welfare of the Community.

That the Jewish Religion is of such a Nature, may very plainly appear from the Accounts given us in the Holy Scriptures, and that Summary

P R E F A C E.

mary which I here publish of it, towards the End of their History.

Nothing, indeed, is more certain than that the Christian Religion, as it is explain'd by the Doctrine of the Church of England, is the only true Religion. But then if Men will be so obstinate as not to believe this, there is no Help for it. All we can do is to pray for them; and wish, with St. Paul, that they were altogether like our selves; But force them to it we cannot, we ought not. To their own Master they must stand or fall. And if, (as they certainly are,) we shou'd account all Unbelievers Tares amongst the good Seed, yet the blessed Author of our Religion enjoyns us to suffer them to grow together till the Harvest, when He, the Lord of it, will reward every one according to his Deservings.

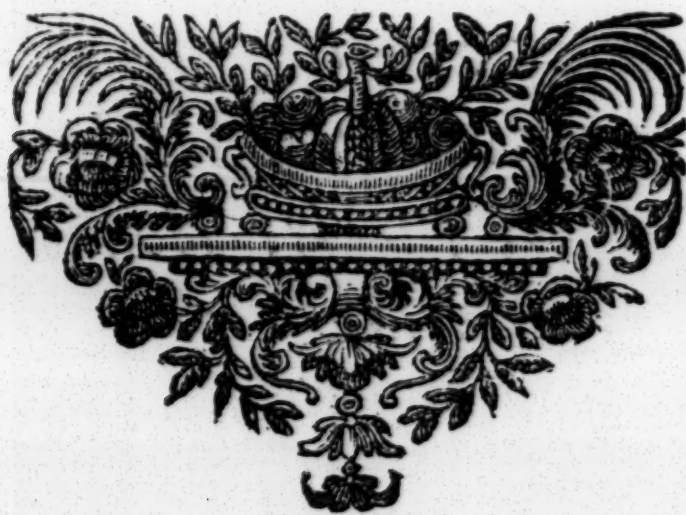
COMPELL THEM TO COME IN, it is true, is a Precept of the same Divine Authority with the former; and is always insisted on by those Enemies to Moderation who know not what Manner of Spirit they are of. But, alas! what Kind of Compulsion was intended by our Saviour in the Parable? Not, surely, Bonds or Imprisonment! Not cruel Mockings or Scourgings! Not Pecuniary Mulcts or Banishment! No: that irresistible Force only of a Godly Conversation. For
did

P R E F A C E.

did we but let our Christian Light so shine before Infidels that they might see our good Works, They wou'd soon be brought to Glorify that Heavenly Master who came down to instruct us.

*I shall only add, with Relation to the Records which are printed at length throughout the Work, (and which some, perhaps, may think unnecessary,) that I follow'd therein the Opinions of those two great Antiquaries Bishop Nicholson and Mr. Madox; the former of which says, "to give us "at large all those original Evidences where-
"by an Author justifies his Narrative is ge-
"nerally allow'd to be most useful, pleasing,
"and instructive"¹. And the latter tells us that
"He shall never think the History of Eng-
"land well written, till the Vouchers are
"printed at Length with it"².*

¹ English Hist. Librar. fol. p. 87. ² History of the Exchequer, preface p. 5.



Anglia Judaica:

OR THE

HISTORY

AND

ANTIQUITIES

OF THE

JEWS in ENGLAND, &c.

WHOEVER turns his Eyes from those
 various *Afflictions* which have been the
 distinguishing Character of the *Jewish*
Race, ever since the total Overthrow of their Na-
 tion, by the avengeing *Romans*; and, forgetting their
 present *lamentable* Condition, shall remember that
 They were *heretofore* the peculiar *Favourites* of *Hea-*
ven, having GOD himself for their immediate Pro-
 tector, and Governor; who condescended to enter
 into Covenant with, and gave them the Assurance of
 all Kinds of Earthly, and *Temporal* Enjoyments;
 which, altho' forfeited, by their perverse Obstinacy,
 and Rebellion, they have still a Promise of being, one
 Day, *restor'd* to again, when they shall every one of
 them be converted to the *Faith* of *Christ*, as is fore-
 told

A

told in the *Scriptures*: I say, whoever considers these Things, will not esteem the *smallest* Portion of their Story too *trivial* for Remembrance. As therefore those several Authors who have compil'd their *General* History, were either very little acquainted with the particular Circumstances of the JEWS IN ENGLAND, or had not Time to dwell upon them; I shall present the Reader, in one View, with all such Memorials concerning them, as are at present either scatter'd in our Numerous *Chronicles*, or more widely diffus'd in our Voluminous *Records*.

And first, concerning the *Antiquity*, and *Original Establishment* of the *Jews* in *England*, I find our Historians, almost unanimously, agreeing that they were first brought over from *Normandy*, by *William* WILL. CONQ. A.D. 1066. the *Conqueror*. But, as to the particular Time, or Manner, of his doing it, they are altogether silent. Excepting that they tell us, from the *Centuriators*, it was upon a *Pecuniary* Consideration. Which, it seems, was a Principle of Action amongst *Courtiers*, even in *those* Days. But the learned *Spelman* is of Opinion, that their *Settlement* in *England*, must have been much more *early*; from the Notice taken of them in the Laws of *Edward* the *Confessor*: which, amongst other Things, declare that *Judæi*, & *omnia sua, Regis sunt*. Which *William Prynne* endeavours to refute, by pretending that this Law is *Spurious*, and not justly to be rank'd amongst the Laws of the *Confessor*. But, not to observe that, in Point of *Authority*, the bare Opinion of *Prynne* can never stand in Competition with that of *Spelman*, we have Reason, in Point of *Fact*, to support that Law as Genuine; since

¹ Leg. Cor.-
fess. c. 29.

since it is the only one, we know of, that vests the *Crown* with any *Property* in the *Jews*; and without such a Law, it will be very difficult, if not impossible, to account for their antient *Vassalage*. WILL.
CONQ.

But, however that matter be, we are likewise well assur'd, from their own Historians¹, that the *Jews* must necessarily have been in *England* some time before the *Conquest*; for they tell us they were first banish'd out of *England*, in the Beginning of the *eleventh* Century; and we are as certain they were settled in *England* even *two hundred Years* before the *Confessor's* Time: for in a Charter of *Witglaff*, King of *Mercia*, made to the Monks of *Croyland*, we find confirm'd to them, not only such Lands as had at any time been given to the Monastery, by the Kings of *Mercia*, but also all their Possessions whatever, whither they were originally bestow'd on them by Christians, or JEWS. ²*Omnes Terras, & Tenementa, Possessiones, & eorum Peculia, quæ Reges Merciorum, & eorum Proceres, vel alii fideles Christiani, vel JUDÆI, dictis Monachis dederunt.* And it is reasonable to suppose that, since the JEWS are mention'd in this Charter, as having Lands to give, or alienate, they must have been settl'd here some considerable time, before they could have purchas'd them, themselves. And that they were so settl'd, even near a *hundred Years* before this Charter of *Witglaff*, (which was granted, as *Ingulphus* tells us, in the Year 833,) we have certain Proof from the 146 Paragraph of those *Canonical Excerptions* publish'd by *Ecgbriht*, Archbishop of *York*, in the Year 740³, which forbids any *Christians* to be present at the

¹ Vide *Rassage Hist. de Juifs.* tom. 5. p. 1650.

² *Ingulph. Hist.* p. 9.

³ *Johnson's Coll. of Eccl. Laws ad ann.*

WILL.
CONQ.

1 Leland.
Collect. in
præfat.
Vol. 1. p.
71.

Jewish Feasts. — And this I confess is the most early Mention of them that I can any where meet with. Unless there be any Weight in the conjectural Evidence of the late ingenious Antiquary, Mr. *Richard Waller*, who supposes them to have been in *England* during the first Settlements of the *Romans*. The Ground of his Conjecture being this: 'About three-score Years ago, there was found at *London*, in digging the Foundation of a House, in *Mark Lane*, a curious *Roman* Brick, having on one Side a *Bass-relief*, representing *Sampson* driving the Foxes into a Field of Corn; which Brick, it seems, was the Key of an arch'd Vault, discover'd at the same time, full of burnt Corn; and as *Hercules*, (the *Sampson* of the *Jews*,) was the Guardian of the *Roman* Granarys, it is suppos'd that the Story of *Sampson* was applyed to *him*, and placed there in his Honour. And from the Elegancy of the Sculpture, it is further imagin'd that this Brick could not be the Work of the *Bass Empire*. But then, says Mr. *Waller*, "How the Story of *Sampson* should be known to the *Romans*, much less to the *Britains*, so early after the Propagation of the *Gospel*, seems to be a great doubt. Except it should be said, that some *Jews*, after the final Destruction of *Jerusalem*, should wander into *Britain*; and *London* being even in *Cæsar's* Time a Port, or trading City, they might settle here, and in the Arch of their own Granary, record the famous Story of their Delivery, from their Captivity under the *Philistines*". This Conjecture is indeed, something plausible. But as I am afraid, the learned Reader will make too many Objections
against

against *Jewish Sculpture*, of this Sort, I dare not, my self, much build upon it.

WILL.
RUFUS

A.D. 1087.

To proceed then with the Particulars that are any where left us of their Story. — The first we meet, is in the Reign of the *Conqueror's* Successor, *William Rufus*; a Prince tho' professing *Christianity*, (by all the Accounts we have of him,) no better than an *Infidel*. For as often as any Bishoprick, or other valuable Dignity in the Church, became vacant, his Custom was to retain it in his own hands, till he became well acquainted with it's Revenue, and then scandalously sell it to any *Clergy-man*, who was the highest Bidder. No wonder therefore, that we find *such* a Man sporting himself with Religion; and upon great Presents made him by the *Jews*, not only permitting, but encouraging them to enter into solemn Contests with his *Bishops*, concerning the true *Faith*; and swearing by the *FACE* of *ST. LUKE*, that if the *Jews* gott the better in the Dispute, he would turn *Jew* Himself. Accordingly, in his Time, there was a publick Meeting of the chief Leaders on both sides, in the City of *London*; and after the Matter had been for some Time strenuously debated, it pleas'd God that Victory appear'd, very plainly, in Behalf of the *Christians*, whose Arguments could not possibly be withstood: tho' the *Jews* oppos'd them with so much Vigour and Resolution, that the *Bishops*, and *Clergy*, were not without some pious Fear, and Sollicitude, how the Disputations might terminate. Yet so insolent were the *Jews*, after all was over, (knowing how secure a Friend they had in the *King*,) that they did not stick to boast publicly, they were over-

1 Will.
Malm. de
Gestis p.
122.

WILL.
RUFUS1 Stow.
Chron. p.
129.2 Holling.
Chron.
Vol. 3.
p. 27.

overthrown more by *Fraud* than *Force*. *Stow*¹, after having mention'd this Wickedness of *Rufus*, observes that it was follow'd with such dreadful Claps of Thunder, and so violent an Earthquake, that the like was scarce ever observ'd in *England*. And notwithstanding also, what must, necessarily, have been so *clearly*, and *convincingly* urg'd, in Behalf of *Christianity*, upon such a *solemn* Occasion, we find the King's Heart still continuing harden'd, and his *Majesty* no otherwise a *Christian* than in *Profession*. For after this (as *Hollingshead*² shall give you the Story himself.) "The King being at *Rhoan*, on a time, "there came to him divers *Jews*, who inhabited "that City, complaining that divers of that Nation "had renounc'd their *Jewish Religion*, and were become *Christians*; wherefore they besought him "that, for a certain Summ of Money, which they "offer'd to give, it might please him to constrain "them to abjure *Christianity*, and turn to the *Jewish Law* again. He was content to satisfy their Desires. And so receiving their Money call'd them "before him; and what with Threats, and putting "them otherwise in fear, he compelled divers of them "to forsake *Christ*, and to turn to their old Errors. "Hereupon the Father of one *Stephen*, a *Jew* converted to the *Christian* Faith, being fore troubled "for that his Son was turned a *Christian*, (and hearing what the King had done in like Matters,) presented unto him sixty *Marks* of Silver conditionally, that he should enforce his Son to return to "his *Jewish Religion*; whereupon the young Man "was brought before the King, unto whom the King "said

"said, *Sirrah!* thy Father here complaineth that with-^{WILL.}
 "out his Licence thou art become a *Christian*: If^{RUFUS}
 "this be true I command thee to return again to
 "the Religion of thy Nation, without any more adoe.
 "To whom the young Man answer'd. Your *Grace*
 "(as I guess) *doth but jest*. Wherewith the King
 "being moved, said, what! Thou *Dunghill Knave*,
 "should I jest with thee? Get thee hence quickly,
 "and fulfill my Commandment, or by ST. LUKE'S
 "FACE, I shall cause thine Eyes to be plucked out
 "of thine Head. The young Man nothing abash'd
 "thereat, with a constant Voice answer'd, Truly I
 "will not do it, but know for certain that if you
 "were a good *Christian*, you would never have ut-
 "ter'd any such Words; for it is the Part of a *Chri-*
 "*stian* to reduce them again to *Christ* which are de-
 "parted from him, and not to separate them from
 "him which are joyned to him by *Faith*. The King
 "herewith confounded, commanded the *Jew* to get
 "him out of his sight: But the Father perceiving
 "that the King could not perswade his Son to for-
 "sake the *Christian* Faith, required to have his Mo-
 "ney again. To whom the King said, he had done so
 "much as he promised to do; that was, to perswade
 "him so far as he might. At length when he would
 "have had the King dealt further in the Matter,
 "the King to stop his Mouth tender'd back to him
 "the Half of his Money, and kept the other him-
 "self. All which increas'd the Suspicion Men had
 "of his *Infidelity*". And thus endeth Master *Hol-*
lingshead's Story concerning the *King*, and the *Jew*.
 Whose grave Stile, and Manner of Narration, seems
 copy'd

WILL.
RUFUSi Woods
Hist. and
Antiq ad
ann.

copy'd from the antient *Ecclesiastical* Historians. Nothing more, particular, concerning them, occurs in this Reign, than that they were become so very Numerous, and Wealthy, in the City of *Oxford*, and had purchas'd so many Houses, that the Students were forc'd to become their Tenants. Three publick *Hoteles*, or Places set apart for Learning, being, at this time, call'd, from their *Jewish* Proprietors, *Lombard-Hall*, *Moses-Hall*, and *Jacob-Hall*. As were likewise the Parishes of *St. Martin*, *St. Edward*, and *St. Aldate*, call'd the Old, and New, *Jewery*, from the superior Number of *Jewish* Inhabitants. In one of which Parishes they also had a *School*, or *Synagogue*; wherein certain *Rabbies* instructed, not only their own People, but, several of the *Christian* Students of the *University*, in the *Hebrew* Learning, and Language. But as for any publick *Burying-Place*, they had not, as yet, obtain'd any, either within, or near, the City; being oblig'd to carry their dead Bodies, from every Part of the Kingdom, to the *only* Place of Interment allotted them, near the City of *London*; which was a large Spot of Ground, without the Walls, in the Parish of *St. Giles Criplegate*, call'd, in antient Deeds, the *Jew's Garden*, but now *Jewen Street*; being, upon their Banishment out of *England*, converted into Tenements. Which Custom of Burying *only there*, is confirm'd by most of our Historians; particularly *Philip*, Prior of *St. Frideswide's*, in *Oxford*; who writing of the Miracles perform'd by the Body of that famous *Saint*, (which was preserv'd in his Monastery,) tells us, that whereas People flock'd from all Parts of the Kingdom

dom to worship St. *Frideswide*, and were cur'd by her of all manner of Distempers, a certain young *Jew* of *Oxford*, call'd *Eum Crescat*, the Son of *Mossey* the *Jew* of *Wallingford*, was so impudent as to laugh at her Votaries, and tell them that he could cure their Infirmities as well as the *Saint* herself, and therefore hop'd they would make him the same Offerings. To prove which, he would sometimes crook his Fingers and then pretend he had miraculously made them streight again; at other times he would halt like a Cripple, and then, in a few minutes, skip, and dance about, bidding the Crowd observe how suddenly he had cur'd himself. Wherefore (the most *Devout* amongst them wishing some exemplary *Judgment* might befall him,) St. *Frideswide*, no longer able to suffer his Insolence, caus'd him suddenly to run mad and hang himself; which he did with his own Girdle, in his Father's Kitchen. Upon which, says the Historian¹, he was, according to Custom, convey'd in a Cart to LONDON, all the Dogs of the City following his detestable Corps, and yelping in a most frightful manner. *Cum autem (sicut moris est) ut Londoniis sepulturæ traderetur, Corpus detestandum in Rheda deferetur, numerosa canum multitudo latratibus Cadaver prosecuta est.*

WILL.
RUFUS

¹ Philip,
Prior, Hist.
St. Frid.
Cap. 36.
inter Cod.
MSS, Dig.
Bib. Bod.

I should before have remark'd that the Persons whom the King pitch'd upon, to farm, and manage the Revenues of vacant Bishopricks, were, for the most part, *Jews*: as if he purpos'd not to be wicked by halves². But Divine Vengeance not suffering him to continue long in such wicked Practices, he

² Pet. Bless.
cont. ad an.
1100.

B

was

WILL.
RUFUS

was kill'd (after a Reign of but thirteen Years,) by one of his own Subjects; as he was hunting in that very *Forrest* which his Father, not many Years before, had enlarg'd by demolishing the Houses of thirty six Parishes, together with their Churches, and all other Places of *Religious Worship*.

HEN. I.
A. D. 1100.

WILLIAM RUFUS was succeeded in the Kingdom by his Brother *Henry*, who reign'd full thirty five Years. Yet, what is something surprising, we find not the least mention of the *Jews*, during all this time, either in our *Records*, or *Historians*; who, in other respects, are so particular, as to take notice of that *ridiculous* Accident which happen'd in the twenty sixth Year of this King; when *John Cremensis*, a Priest *Cardinal*, coming by Licence into *England*, to hold a *Synod*, for the Reformation of Manners, (in which he severely punish'd, and animadverted upon, some of the *Clergy*, for having *Concubines*,) before the *Synod* was well over, had the Misfortune to be catch'd, and publickly expos'd for a Crime of the like nature himself, as he lay sleeping in the Embraces of an impure Harlot'.

2 S:ew
Chron.
p. 141.

How then shall we account for such a Silence in this Matter? Had they been banish'd the Kingdom, the Fact itself would, in all probability, have been remember'd, considering what a Figure the *Jews* made in the *former* Reign. — If they continu'd here, why no Notice of them? — Such a Turbulent Sort of People, as ventur'd, not many Years before, even to oppose the *Establish'd* Religion of a Country, can never be suppos'd totally inactive. — Something or other, they must necessarily

rily have done, that deserv'd Remembrance. With ^{HEN. I.} regard to our Publick *Records*, we know there is scarce any thing of such *early* Time left us, which removes the Difficulty on that Side: but tho' the little, or no Account of them, which we have in the *Saxon* Times, may be imputed to the Want of Historians, in those Days, we can't say the same for *this* Period, which we are speaking of; there being *several* Writers, much about this Time, whose Works have come down to us. I must confess therefore, that tho' I am perswaded the *Jews* continu'd here, during this King's whole Reign; I am not able to give any satisfactory Reason, why we hear nothing more of them, till the *tenth* Year of his Successor, King STEPHEN.

And then, indeed the *Scene* opens again with a most Barbarous *Crucifixion*; said to be committed by them on one *William*, a Boy at *Norwich*. But we have no Particulars of it. For the Truth of the Accusation, *Prynne*, after his usual *Tautological* Manner, quotes *Brompton*, *Matthew Westminster*, *Higden*, *Antonine*, the *Centuriators*, *Grafton*, *Hollingshead*, and *John Fox*. But as they all plainly borrow from one another, the Fact rests wholly upon the Credit of *Brompton*, who was the first Reporter of it. And therefore the Reader will do well to suspend his Judgment, till he comes, hereafter, to read how often this same Crime is objected, and observes that the *Jews* are never said to have practis'd it, but at such Times as the *King* was manifestly in great Want of Money.

They might possibly, after this, have committed

STE-
PHEN.

several Enormities, of the like Nature, while King *Stephen* fate upon the Throne; but, very luckily, for them, those violent Contests which happen'd between him, and *Maud* the *Emperefs*, for the Kingdom, gave the Historians of this Age, no leisure to attend to such *inferior* Subjects: and therefore we have no more Storys concerning them till we find

HEN.

II.

A. D. 1154.

a new King, which was *Henry* the *Second*. And then, the same *Diabolical* Spirit takes Possession of them again. For in the *sixth* Year of his Reign, which was that of our Lord 1160, the same Author, *Brompton*, tells us that they *Crucified* another Child, at *Glocester*: but still gives us fewer *Particulars* of the Matter, than he did before; adding only, as he did to the former Story, that it was done out of Contempt to *Christ*, and his *Passion*. Yet notwithstanding such ill Behaviour, they obtain'd so much Favour from the King, as in the twenty fourth¹ Year of his Reign to have a *Burial Place* allow'd them, on the Outside of every City, where they dwelt, instead of that *General Place* of Interrment, near the City of *London*, which was before mention'd. The original Place allotted them at *Oxford*, was that Spot of Ground without *Eastgate*, where the *Tower*, and South Side of *Magdalen College* now stands; (that College having been chiefly built upon the old Foundations of *St. John's Hospital*, which an antient Inquisition², taken at *Oxford*, in the Time of *Ed. I.* tells us was founded, and endow'd by the illustrious King *Henry*, sometime King of *England*, in the *A rea*, or Court, where the *Jews* bury'd their Dead.) But upon having that Ground taken from them, they made

¹ *Brompton*
Chron. col.
1129.

² Rot.
Gen. Inq.
com. &
vill. Oxon.
capt. an. 6,
7. Ed. I. in
Tur. Lond.

made use of another Piece of Land, which lay very near, and opposite to it, on the other Side of the Road, leading from *Oxford* to *London*, where the *Physick Garden* is now situated; as appear'd from a large Quantity of Human Bones, dug up in laying the Foundation of the Walls, in 1642, as likewise when the Rampire was built, between the *Eastern Bridge* and the North Side of those Walls, within a few Years afterwards¹. The Reason why these Bones should be accounted *Jewish*, rather than others, is because we are well assur'd there never was any Place of *Christian* Interrment thereabouts.

HEN.
II.

¹ Wood's
Hist. and
Antiq. Ox.
ad ann.

But it seems, this Indulgence of the Kings was so far from having that good Effect upon their Understandings, as might have been expected, that within two Years after it, they proceeded to another *Crucifixion*, in such a Publick, and Notorious Manner, that we are able to tell not only the Boy's Name who was *Crucified*, but even the Time, and Place; namely at *Easter*, and *St. Edmundsbury*: where he was interr'd with great Funeral Solemnity; his Bones continuing to work fundry Miracles, for divers Years.

Whether, or no, any particular *Jews* were prosecuted for this Murther, does not appear; but very probably the Authors of it did not escape Punishment. For the *Monk of Canterbury*², who furnishes this Tale, tells us that, twelve Years before this Accident, the King, wanting Money, banish'd the wealthiest of the *Jews* out of *England*, and Fined those whom he suffer'd to remain, in the Sum of five thousand Marks³. We must not therefore suppose

² Gervaf.
Dor. Chron.
col. 1458.

³ Idem col.
1403.

HEN. II. pose that fuch a tremendous Piece of Iniquity, as this, could pafs uncensur'd. *Henry* banish'd the *Jews*, because he wanted Money: of course he either Fined, or Banish'd the *Jews*, for *Crucifying a Child*.

But, whether he did or not, it is certain they deserv'd Correction in those Days, on account of other Matters. For one *Josce*, notwithstanding the King's Prohibition, furnish'd the Rebels, in *Ireland*, with great Sums of Money. *JOSCE Judæus de GLOCESTRA, reddit compotum de c. s. de misericordia, pro denariis quos præstitit illis qui contra prohibitum Regis abierunt in Tberniam.* Mag. Rot. 16. H. 2. Rot. 5. b. Gloec. And one *Sancto* a *Jew* of *St. Edmundsbury*, was so daring as to take in Pledge, certain Vessels that were appointed for the Service of the *Altar*. *SANCTO Judæus de SANCTO EDMUNDO reddit compotum de V. Marcis, ut sit quietus de hoc quod recepit in vadio, vasa deputata obsequio Altaris.* Mag. Rot. 29. H. 2. Rot. 2. b. Others were grown so presumptuous, as even to scoff at, and ridicule, the highest *Dignitaries* of the Church. For we read, that a certain *Jew* having the Honour, about this Time, to travel towards *Shrewsbury*, in company with *Richard Peché*, Arch-deacon of *Malpas*, in *Cheshire*, and a Reverend Dean whose Name was *Deville*: amongst other Discourse, which they condescended to entertain him with, the Arch-deacon told him, that his Jurisdiction was so large as to reach from a Place call'd *Ilstreet*, all along till they came to *Malpas*, and took in a very wide Circumference of the Country. To which the *Infidel*, being more *Witty* than *Wise*, immediatly reply'd,
Say

Say you fo Sir? God grant me then, a good Deliv-
erance! for it seems, I am riding in a Country, where SIN is the *Arch-deacon*, and the DEVIL him-
self the *Dean*; where the Entrance into the Arch-
deaconry is ILL-STREET, and the going forth from it
BAD-STEPS: alluding to the *French* Words, *peché*,
and *Mal-pas*. I should not have ventur'd upon this
idle Story, but to prove, likewise, that they must ne-
cessarily have been a very offensive People to the
common sort of Inhabitants, since two such *Reve-*
rend Personages could not escape their *Railery*. And
I don't know but, happily, there may be something
more gather'd from it, than what I have hinted at:
since it is given us by that grave and learned Prelate,
Giraldus Cambrensis, who was certainly no *Trifler*.
HEN. II. 1 Ger. Camb. Itin. l. 2. c. 13.

It is highly probable that this *Facetious Jew*, at
least, was no Accomplice in the aforementioned *Tra-*
gical Crucifixion.

But soon were these *Scoffers* overtaken in their
Pride, and threatn'd with a severe Chastisement.

For *Henry*, having made an Agreement with the
King of *France*, concerning a Voyage to the *Holy*
Land, and holding a Parliament, at *Northampton*,
in order to raise Money for the Expences of it; al-
most half the Burthen was cast upon the *Jews*; the
Christians being tax'd at *seventy* thousand Pounds²,
and the *Jews* at *threescore*. Which, considering the
Disproportion, and Exorbitancy of the Sum, must
be look'd upon as an Act of the highest Barbarity;
and would make us rather *Pity* their Excess of Pu-
nishment, had it been carry'd into Execution, than
upbraid them with their *Failings*. But happily for
them,

² *Stew's*
Chron. ad
an. 1188.

HEN. II. ^{1 Stow's Chron. p. 157.} them, the two Kings falling into some Dislike of each other, the intended Voyage was not prosecuted; whereby in all likelihood, the Money was never levied. And Death calling *Henry* out of the World, next Year, they began to flatter themselves that their Miseries would have an end with their Tormentor. But soon were they awaken'd from such pleasing Dreams, and shewn the Truth of that saying of Holy *Job*, "Man, [whether *Jew* or *Gentile*,] is "*born unto Trouble, as the Sparks fly upward.*"

RICH. I. ^{A. D. 1189.} Upon the Succession of Prince *Richard* to the Throne of his Father, the *Jews* desiring by all means to secure his Favour and Protection, flock'd from all Parts of the Kingdom to the Solemnity of his *Coronation*, which was perform'd at *Westminster*; being dress'd in their best Apparel, and bringing many Presents that were full worthy of his Acceptance. But the Courtiers, as well as common People, ridiculously imagining that the Generality of the *Jews* were *Sorcerers*, and might possibly *bewitch* the King, if they were suffer'd to be present at It, Orders were issued out, forbidding any of them, under the severest Penalties, to come near the *Palace*.

^{2 Matt. Paris. p. 108. Trivet. ad an. 1190.}

But several of them, who had come a great way off, on purpose to behold the Bravery of it, not caring to lose the Labour, and Expence, of their Journey, and perswading themselves, that being Strangers in *London*, they should pass undiscover'd, ventur'd, notwithstanding the Proclamation, to appear at *Westminster*: but being, some how or other, found out by the Officers of the *Abbey*, they were set upon with great Violence, and dragd half dead out of the Church.

The

The Rumour of which quickly spreading itself in-
to the City, the Populace, believing they should do
the King a Pleasure, immediately broke open the
Jews Houses, and murder'd every one they could
meet with, not confining their Rage to their Persons,
but destroying likewise their Habitations with Fire.

Happy were they who could find a true Friend to
shelter them! all kinds of Cruelty were exercis'd
against them: insomuch that the soberest Part of
the Citizens, who had in vain endeavour'd to quiet
Matters by themselves, sent Messengers to *West-*
minster desiring some Assistance from the *King*: for
fear the Tumult should grow so outrageous as to en-
danger the whole City.

Upon hearing such Horrid News, which could not
but, in some measure, interrupt the Triumphs of
the Day, the King forthwith dispatch'd *Ralph Glan-*
vil, his Chief Justice, with several of the prime No-
bility, to suppress the Riot, and take an account of
the Authors of it. But, as they went unaccompa-
ny'd with great Force, the Rioters, conscious of their
superior Strength, and flush'd with Spoils, refus'd
either to hearken to their Reasons, or reverence their
Persons; and therefore, tho' they began the Tu-
mult out of Love, and Duty, (as they pretended,) to
the King, they continued their Extravagance till
the next Morning; neither the Noblemen, or *Chief*
Justice, daring so much as to remain amongst them.

The King was certainly very much griev'd at these
Things; taking it, as it was, for a very ill *Omen*,
that his Reign should begin with so much Civil Blood-
shed, and his *first* Command meet with no readier

RICH. Obedience. Whereupon, being the next Day more
^{1.}
 at leasure, and having concerted better Measures, (tho' the People had dispers'd themselves, as being tir'd, and perhaps satisfy'd with their Booty) he made such effectual Inquiry after the *Ringleaders* of the Tumult, that several of them were apprehended, and brought to publick Justice: Three of which were hang'd: two, for Plundering a *Christian*, under Pretence that he was a *Jew*; and one, for Burning a *Jew's* House, which fire'd a *Christian's* that was next it.

While the Uproar lasted, one *Benedict*, a *Jew* of *York*, being seiz'd on, and threatn'd with immediate Death, unless he would receive *Baptism*, and profess himself a *Christian*, to save his Life, consented. But as soon as Matters were quieted, being brought before the King, and ask'd whether or no he retain'd his late Profession, and was *still* a *Christian*, he confess'd that, for fear of Death, he had, indeed, submitted to the *Ceremony*, but that, in his Heart, he ever remain'd a *Jew*. Upon which the King, turning to the *Archbishop* of *Canterbury*, it was *Baldwin*, said, this is a new Case, my Lord! pray, what must we do in it? to which the *Archbishop*, being an illiterate, and worthless Man, reply'd, Do Sir? why, if he is not willing to become a Servant of *God*, he must ev'n continue a Servant of the *Devil*. With which Answer the King being something surpris'd, suffer'd the Man to slip away, and there was no further notice taken of him. This *Archbishop* delighting more in *Carnal* than *Spiritual* Warfare, had his Brains knock'd out, within a few months after, at the Siege of *Acres*. But

But tho' these Outrages against the *Jews* were ^{RICH.} thus happily suppress'd, in, and, about *London*: the ^{I.} Report of what great Riches were got by those who assaulted them, so inflam'd the Generality of the baser sort in *other* Places, that without the interposing Providence of *God* they had been destroy'd throughout the whole Nation. For tho' they had approv'd themselves good Subjects to the King by supplying him very largely towards the *Holy Expedition* which he undertook this Year, (and were, thereupon, declar'd by Proclamation to be under his especial Protection,) they were attack'd in so many Places at once, and in so short a space of time after their late Calamities, that their utter Ruin seem'd to be determin'd, and inevitable.

Brompton tells us that the Citizens of *Norwich* were the first that follow'd the bad Example of the *Londoners*, and were soon imitated by those of *Stamford*, and *St. Edmundsbury*. It was upon the seventh of *March* that the *Maffacre* began at *Stamford*: not full six months after the like Tragedy had been acted at *London*.

The chief Occasion of it, was, it seems, a Publick *Fair*; which being held there, at that time, had drawn together great Multitudes of People, and, amongst them, whole Troops of *roaming Saints*, who were preparing to go along with the King to the *Holy Land*. These Zealous Men, disdaining that the Enemies of *Christ* should abound in Wealth, while they who were his great Friends, were oblig'd to strip their Wives, and Children of common Necessaries to supply the Charge of the Voyage, per-

RICH. I. swaded themselves that God would be highly honour'd, if they should first cut all their Throats, and then seize upon their Money. So ready are Men to believe what makes for their Worldly Advantage! Accordingly they flew upon them, with great Vigour, and Resolution; and finding very little Resistance from an oppress'd and spiritless Enemy, quickly made themselves Masters both of their Persons, and Fortunes. The former of which they treated with all kinds of Barbarity: Some few of them, indeed, were so fortunate as to get shelter in the *Castle*; whither, as they fled without their Riches, the Source of all their Misery, they were not earnestly pursu'd. And as these devout *Pilgrims* pretended to do all this, for *the Advancement of God's Glory*: to shew they were in earnest, they took Shipping, as fast as they could, and fled away for *Jerusalem*: not so much as one of them being detain'd by the Magistrates, or any further Inquiry made by the King, into such a *sanctify'd* piece of *Villany*.

But *Divine Providence* was not altogether so fast asleep. For one of these Robbers, having gotten too great a load of Money, fled no farther with it than *Northampton*: where, by the Prodigality of his Expences, discovering that he was Master of much Treasure, his *Host*, who happen'd to have no more Conscience than himself, slew him, in the Night time, and cast his Body upon a Dunghill, where it lay for several Days; till the *Wise* People of the Town, understanding that the Person murder'd was one who was *Cross'd*, bestow'd some Cost upon his Funeral, and, considering him as a *Martyr*, paid
their

their Devotions at his Tomb. But the *Bishop* of ^{RICH.}
the Diocefs, happ'ning to be a prudent Man, de-
clar'd him a *Rogue*, and forbad their Fooleries^r. <sup>I. H. Cnit-
ton, l. 2. c.</sup>

Lincoln was the next Place possess'd by this Spi-
rit of Inhumanity. But as, by this time, the *Jews*
were every where alarm'd, and upon their Guard,
they retir'd, as soon as possible, into the King's
Fortrefs, (which was conniv'd at by the Governor,)
and escap'd most of them, here, with very little Da-
mage.

Our Historians make particular mention of feve-
ral *other* Places, which continu'd the like Disorders;
and all agree, that the chief Fomentors of them
were the Souldiers, and *Pilgrims*, who were going
to the *Holy War*: which in those Days of *Ignorance*
was look'd upon as a sort of Dispensation for the
most *Immoral* Actions. But as I am perswaded that
Christians have, now, better *learn'd Christ*, and can,
therefore, take no Pleasure in the Recital of such
Cruelties, I shall remember but one more Story of
this Kind, from an impartial Author who has never
been quoted for these Matters, hitherto. It is *Wal-*
ter Hemingford. -Who, concerning what pass'd in
April, this same Year, at *York*, takes notice that
Benedict the *Jew*, who was forc'd to receive *Ba-*
ptism while the *Massacre* was carrying on at *Lon-*
don (and who escap'd afterwards from the *King's*
Presence, as I have before mention'd) died there of
his Wounds, the next day; but that one *Jocenus*
who was his Friend, and had set out with him from
York, had the good Fortune (if it may be so call'd,)
to return thither, safely; where, giving an account
how

RICH. I. how Matters had pass'd at *London*, (instead of exciting Pity, and Compassion in his Hearers,) he stirr'd up many of them to follow the Example. Who, accordingly, setting Fire to several Parts of the Town (that the Citizens taken up with extinguishing it, might give them no interruption,) began their Assault upon the House of the aforesaid *Benedict*, wherein were his Wife and Children, with several other Relations, and the greatest part of their Merchandise. For the House being large, and of some strength, they used to lodge there, for greater Security. This they quickly got Possession of, and having murder'd every one they found within it, burnt intirely to the Ground. Which barbarous Action giving an alarm to the rest of the *Jews*, who dispersedly inhabited several Parts of the City, (and particularly to *Jocenus*, a Man of mighty Wealth,) they most of them, under his Conduct, address'd themselves to the *Governor* of the *Castle*, and prevail'd with him to give them Shelter, both for their Persons and Effects. Which he had no sooner done than the Rioters, flying to the House of *Jocenus*, wreak'd their Vengeance upon it in the same manner they had done upon that of his Friend *Benedict*; and seizing upon those unhappy Wretches who were not so provident as to get into the *Castle*, with their Fellows, put them all to the Sword, without distinction either of Age or Sex, except such as comply'd immediatly with their Offers, and were Baptiz'd¹.

¹ Id. lb.

How powerful is the Fear of Death! several of them, as it is said, consented. And, by that means
the

the Boylings of the Multitude in some measure sub- RICH.
I.
siding, those in the Castle began to think the Storm
over, and that it would be succeeded by a perfect
Calm. But while they continu'd thus in their strong
Hold, expecting certain Proofs of what they only
wish'd for, the Governor chancing one day to go
forth, some crafty Person amongst their Enemies,
pretending great Friendship, insinuated to them that
his Business was to conclude a Treaty with the Riot-
ers, about delivering them up, on condition that he
was to have the largest Share of the Booty.

What was to be done in this Case? Fear noto-
riously cuts off all Succours of Reason. They were
afraid the Governour might *possibly* betray them:
they therefore *believ'd* he *certainly* would do it. Ac-
cordingly upon his return they joyn'd their Forces,
and refus'd him Entrance'. 1 id. ib.

The *Sheriff* of the County happen'd to be in the
City at that time, about the King's Affairs, and a
great number of Soldiers attending him. The Go-
vernour complain'd to him of the *Jews* Treachery.
The Ringleaders of the Disorder joyn'd with him in
the Complaint. They said it would highly reflect
upon the King's Authority, if the *Jews* were suf-
fer'd to continue Masters of the *Castle*; adding se-
veral other Matters to enflame him against them.
The *Sheriff* therefore gave immediate Orders to at-
tack the *Castle* and rescue it. That was what they
wanted. Under Protection of his Command they
joyn'd the Soldiers, and began a most furious Af-
fault. Yet before they had done much Mischief, the
Sheriff perceiving that their Intentions were only
to

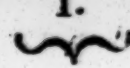
RICH. I. to get the *Jews* into their Power, repented of his Order, and revok'd it, in as publick a manner as he had before given it. But, alas! it was now too late. The Rabble was too much heated to be restrain'd by Words. All Exhortations were fruitless. They continu'd the Attack on every side, and even desir'd the better sort of Citizens to give them their Assistance; which they prudently refusing, the *Mob* apply'd themselves to the *City Clergy*, and found *them* not so backward to encourage them¹.

¹ Id. ib.

In particular, a certain *Canon Regular*, of the *Præmonstratensian* Order, was so Zealous in the Cause, that he would often stand by them in his *Surplice*, and proclaim with a loud Voice, *Destroy the Enemies of Christ: Destroy the Enemies of Christ:* which did not a little increase their Fury. And as the Siege continu'd several Days (believing, *Good Man*, that he was engag'd in the Cause of *God*, and *Religion*,) 'tis reported of him, that before he went out in the morning, to assist in battering the Walls, he would eat a CONSECRATED HOST.

But as he was, one day, very eager at his Work, and approach'd too near to some parts that were well defended, he had the Misfortune to be crush'd to Death, by a large Stone that was tumbled down from the Battlements.

Yet the People nothing dismay'd, even with the Loss of so considerable a Leader, continu'd their Attack so successfully, that the *Jews*, believing they should not be able to hold out much longer, call'd a *Council* among themselves, to consider what was best to be done, in case they were driven to Extremities. When-

When they were assembl'd, their *Senior Rabbi*, RICH. I. who was a *Foreigner*, (and had been sent for over  to instruct them in the *Law*, on account of his great Learning, and Experience,) rose up and said, MEN OF ISRAEL: The God of our Fathers, to whom none can say, *what doest thou?* commands us, at this Time, to Dye for his *Law*; and, behold! Death is even before our Eyes, and there is nothing left us to consider but how to undergo it in the most *Reputable*, and *Easy* manner. If we fall into the hands of our Enemies, (which I think there is no Possibility of escaping,) our Deaths will not only be *cruel*, but *ignominious*. They will not only *torment us*, but *despitefully use us*. My Advice therefore is, that we voluntarily surrender those Lives to our *Creator*, which he seems to call for, and not wait for any other Executioners than our selves. The Fact is both Rational and Lawfull; nor do we want Examples, from amongst our illustrious Ancestors, to prove it so: They have frequently proceeded in the like Manner, upon the same Occasions.

Having thus spoken, the Old Man sat down, and wept.

The Assembly was divided: Some affirming that he had spoken *wisely*, Others that it was a *hard Saying*.

To which the *Rabbi*, standing up a second time, reply'd; Seeing *Brethren* that we are not all of one Mind, let those who don't approve of my Advice, depart from this Assembly. They departed. But the greater Number continu'd stedfastly with Him. And as soon as they perceiv'd themselves alone, (their

D

De-

RICH. I. Despair encreasing) they first burnt every thing belonging to them, that was consumable by Fire, and buried the Remainder in the Earth; (to prevent its falling into the Possession of their Enemies) then setting Fire to several Places of the *Castle*, at once, they took each Man a sharp Knife, and first cut the Throats of their *Wives*, and *Children*; then their own. The Persons who remain'd last alive were this rash Counsellor, and the aforementioned *Jocenus*. Occasion'd by nothing but a strong Desire of seeing every Thing perform'd according to their Directions; for as soon as that was over, the *Rabbi*, out of Respect to *Jocenus*, (who was a Person of Distinction,) first slew *Him*, and then *Himself*.

To encrease the *Horror* of the Fact, this dismal *Tragedy* was acted in the *Night-time*: so that when the Assailants return'd, next morning, they found the *Castle* all in Flames, and only a few miserable Wretches, upon the Battlements, who pretended to no Resistance; for, acquainting them, (as well as Sighs, and Tears, would permit,) with the lamentable Fate of their *Brethren*, they offer'd to surrender themselves, with their remaining Treasure, and also become *Christians*, provided they might have Assurance of Life.

But, as nothing can appease a *Religious* Fury, while the Objects of it are remaining: no sooner had these unhappy Wretches deliver'd up the Gates, (upon having their Conditions agreed, and sworn to,) than the *Rioters* pour'd in upon them, like a Torrent, and destroy'd them utterly. Which, notwithstanding, did not put an end to the Tumult. For, (what-
ever

ever Pretences they made to *Religion*,) as the main ^{RICH.} Cause of their acting, was the Sin of *coveting their* ^{I.} *Neighbours Goods*, they flew, streightway, to the *Cathedral Church*, and would not lay down their Arms, till the Keeper of it, who had likewise the Custody of all the *Bonds*, and *Obligations*, which had been given by any *Christian* Man to the *Jews*, had deliver'd them into their Possession; which as soon as they had bundled up, and cast into a Fire, made for that Purpose, they declar'd themselves satisfied, and the City was restor'd to its former Tranquillity.

But as soon as these Tidings reach'd the *King's* Ears, who had so lately taken the *Jews* into his Protection, (being greatly incens'd, not only at such grievous Contempt of his *Royal Authority*, but also at the great Damage he sustain'd in his *Exchequer*, by the burning of so many Evidences of Money due to the *Jews*, which of Right belong'd to him, after they were dead,) He commanded *Geoffry Rydel*, Bishop of *Elye*, and at that time *Chancellor* of *England*, to repare, forthwith, to *York*, and inflict due Punishment upon the Authors of the Sedition,

Accordingly, taking sufficient Forces along with him, He soon arriv'd there; and understanding that every Thing had been done by Command of the *Sheriff*, and *Governour* of the *Castle* (however they might pretend the contrary) he put them both, from their Offices, and took large *Recognisances* from the Chief Citizens, for their appearing before the *King*, in his *Courts of Justice*. But the Persons who were actually concern'd in the *Riot*, hearing there was a *Pro-*

RICH. *clam*ation out against them, fled so suddenly away
 I. to *Scotland*, that not one of them all was taken, and
 executed for so Infamous a *Massacre*; wherein, as
 all Authors agree, no less than *five* hundred *Jews*
 were slain. Some¹ say *fiveteen* hundred.

¹ Fox Mart.
 Vol. I. p.
 305.

The only Person that appears, upon *Record*, to
 have been punish'd for this Riot, was one *Richard*
Malebisse, a Man of some Distinction; who gave
 XX *Marks* to have his Land again till the *King's*
Return; which had been taken into the King's hand,
 for the *Slaying of the Jews at York*, and that He, and
 his two *Esquires*, *Walter de Carton*, and *Richard de*
Kukeny, might have the King's Peace till the said
Return.

Ricardus Malebisse r. c. de XX. Marcis, pro reha-
bendâ Terrâ suâ usque ad adventum Domini Regis;
quæ saisita fuit in manu Regis, propter occisionem
Judeorum Eborac. Et ut Walterus de Carton, &
Ricardus de Kukeneia Armigeri ejus habeant Pacem
Regis usque ad adventum ejus. Mag. Rot. 4. R. I.
Rot. 4. b. Everwich.

King *Richard*, like his wise Ancestors, having by
 this time resolv'd upon a Voyage to *Jerusalem*, (to
 which the foregoing Record relates,) and got all
 Things ready, took his *Scripp* and *Staff*, at *Canter-*
bury, the twenty fourth day of *February*, and set
 Sail from *Dover*, the sixth of *March* 1190.

What immense Sums these mad kinds of *Pilgrim-*
age cost the Nation, may be guess'd at, from some
 of the extraordinary Methods the King was forc'd
 upon to supply himself for *this*.

² Stow's
 Chron p.
 109.

He sold the Castles² of *Berwick*, and *Roxborough*,
 to

to the Scots, for ten thousand Marks *Sterling*; the *Earldom of Durham* to *Hugh Pudsey* or *de Puteaco*; and the *Priory of Coventry*, with all it's Lands, to *Hugh Bishop of Chester*. RICH.
I.

He pretended likewise to have lost his *Signet*; and then, by *Proclamation*, order'd that all those who expected to enjoy his former Grants, should come and *compound* with him for a Confirmation, under his *new Seal*; which encreas'd his Treasure, not a little. 1 Ibid.

But during his Absence, we hear of no more Plundering the *Jews*. And what is still more wonderful, tho' this *Expedition*, as might have been foreseen, prov'd unsuccessful, and he was taken Prisoner, in his Return, thro' *Germany*, (which cost the *Bishops, Earls, Barons, Abbots, and Priors*, a full fourth Part of all their Revenues, to redeem him²,) yet were not the *Jews*, as we can any where find, call'd upon for their Share of the Contributions. 2 Idem
p. 161.

Not that they were entirely forgotten: for soon after *Richard's* being set at Liberty, and Arrival in *England* (as *Roger Hoveden*³ tells us) he took the *Jewish Affairs* under his special Consideration; and appointed *Justices Itinerant*, thro' every County, who, amongst other Articles, were to inquire concerning the *Murderers* of the *Jews*. Who they were that slew them? What Lands, and Chattels, were belonging to them, at the time they were slain? Who took possession of them, and were Aiders and Abettors of the Murder? 3 Annal.
pars poste-
rior p. 743.

They were likewise to give Orders that all their Effects should be apply'd to the King's Use; and that those

RICH. I. those who were guilty of any of these Particulars, and had not made Fine to our Lord the King, or his Justices, should be apprehended, and not deliver'd, unless by the said Justices, or our Lord the King himself.

And in order to know what were the particular Monies, Goods, Debts, Real, and Personal, Estates, belonging to every Jew in the Nation, (that he might fleece them at his Pleasure,) he commanded, (something after the manner of the Conqueror's Domesday,) *that all Effects, belonging to Jews, should be Register'd.*

That the Concealment of any Particular should be Forfeiture of Body, and whole Estate.

That six, or seven Publick Places should be appointed, wherein all their Contracts were to be made.

That all such Contracts should be made in the Presence of two assign'd Lawyers, who were Jews, two that were Christians, and two Publick Notaries.

That the Clerks of William de Sancta Maria, and William de Chimelli, should likewise be present at all such Contracts.

That such Contracts should likewise be made by Indenture: one Part of which was to remain with the Jew, seal'd with the Seal of him to whom the Money was lent; and the other in a common Chest, to which there was to be three Locks, and three Keys.

One Key whereof was to be kept by the aforesaid Jewish Lawyers, the other by the Christian Lawyers, and the third by the aforesaid Clerks.

The Chest also was to be seal'd with their three Seals.

The

The aforesaid Clerks were also commanded to keep ^{RICH.}
a Transcript Roll, of all such Contracts: which Roll ^{I.}
was to be alter'd, as often as the Original Charters
of Contract were alter'd.

And the Fee for drawing every such Charter was
to be Three Pence: one Moiety whereof was to be
paid by the Jew, and the other Moiety by him to
whom the Money was lent. Whereof the two Writers
were to have Two Pence, and the Keeper of the Rolls
the third.

It was ordain'd, likewise, that as no Contracts for
Money, so no Payment of it, or Acquittance, or any
other Alteration in the Charters, or Transcript Rolls
were to be made, but in the Presence of the afore-
said Persons, or the greater Part of them.

The aforesaid two Jews were to have a Copy of
the said Transcript Roll, and the two Christians an-
other.

Every Jew was to take an Oath, upon his Roll, ^{viz. Pen-}
that he would truly, and faithfully, Register all his ^{tateuch.}
Estate, both Real, and Personal, as above directed;
and discover every Jew whom he should know guilty
of any Concealment; as likewise all Forgers, or Fal-
sifiers of Charters, and Clippers of Money.

We must observe likewise, that tho' neither our
Historians, or Records mention the Appointment of
such particular Officers, in this Reign, as we shall
hereafter find call'd Justices of the Jews, (who were
solely to attend their Business at the Exchequer,) yet
we are sure that, even so early as this King's Time,
there were such Officers appointed. For Mag. Rot.
10. R. 1. expressly styles Benedictus Judæus de Tale-
munt,

RICH. *munt*, and *Josephus Aaron*, *Iusticiarii Judaeorum*.

I.

Which being the first time, they are spoken of in this History, I think it proper to give one General Account of them here, and then take no further Notice of any *Records*, that concern them in the Reigns hereafter.

But as their chief Office was the Intendment of the *Jewish* Contracts, which were first brought under Regulation, by the foregoing Institutions; I shall introduce that Account, with the *Jewish* Method of Contracting, as it was practis'd, from time to time, in pursuance of those Regulations, and such other Decrees, as were made concerning that Matter, by succeeding Princes.

And as the foregoing Regulations, themselves, will sufficiently furnish us with a *General* Idæa of this Affair, I shall only have occasion to fling together such Particulars, as may serve to *illustrate* it.

The *Jewish* Contracts, then, of any kind, when reduc'd to Writing, were, like those of other Men, for the most part, stil'd *CHARTÆ*, and *CHIROGRAPHÆ*, but very often *STARRA*, or *STARRS*; from a Corruption of the *Hebrew* Word שטר *Shetar*, which signifies a *Covenant*.

They were compos'd sometimes in *Hebrew*, sometimes in *Latin*, and sometimes in *French*.

An Example of the *first* kind, I shall borrow from the learned *Selden*¹, which he gives us in the Form following, with a Translation and Notes.

¹ Titles of Hon. p. 614.

אנו החתום מטה מירה הוראה נמורה שפטרתי ומחלתי לשי אדאם
משטרטונא ודירשיו ולבאים מחמרו כל מן ותביעב ועיעור שישלי
ושיכול להיור ליער המלון משטנמירא הקטנה בפרך מירלשזע שהאדם
וקיה

RICH. I.
הנקו מחזיק זאת לדעת כקרקע ובאחו ובמרעה וכאגם עם כל האפורטנ' יציע
שמקום הוה לשי' אשטייבונג מקינרוט בבן שלא אני ולא יורשי ולא שום
אחר בעבורי יכילין לחבוע או לערער על שי' אדאם הנקו או על וורשי
או על הכאים מכהו על המלון הנקו עם כל האפורטנ' יציע הנקו בעלילת
שום חוב שהיה אשטייבונג הנקו הייב לי או לשום ירודי אחר מבריאח
עולם עד סופו ואם שום יהודי בעולם ובא לחבוע או לעיער על שי' אדאם
הנקו או על היורשי או על הבאים מחמרו על המלון משטנמירא הנקו עם
האפורטנ' יציע הנקו בעלילת שום חוב שהיה אשטייבונג מקינרוט הנקו
חייב לו או ושום יהודי אחר בעולם מבראח עורם עד סופו עלי ועל
יורשי בתראי להנינם ולהצילם ולפוטרים נגד כל הסעיער ים וניזת חתנת
היים רניקור

In English.

I, *Whose name is under signed, do fully and clearly acknowledge that I have released and acquitted to Sir Adam of Stratton, and to his heirs, and to the issue of his body, all kind of demands and suits which I have or may have against the Lordship of Stanmere the less in the County of Middlesex, which the said Adam is known to possess in Land, in Meadow, in Pasture, and in Ponds, with all the Appurtenances, which heretofore was Sir Stephen of Cheynduit's, so that neither I my self nor my heirs nor any other in my behalf may make any demand or sue against the said Sir Adam or his heirs, or any issue of his body, for the said Lordship with all the Appurtenances aforesaid by reason of any debt due to me from the said Sir Stephen or to any Jew from the beginning of the World to the end thereof. And if any Jew whatsoever shall go about to make any demand or commence any suit against the aforesaid Sir Adam or against his heirs, or against the issue of*

E
his

RICH. ^{I.} *his body, for the Lordship of Stanmere aforesaid with the Appurtenances aforesaid, by reason of any debt due to me from the said Sir Stephen of Cheynduit, or to any other Jew whatsoever from the beginning of the World to the end thereof, It shall lie on me and my heirs after me, to defend them, save them harmless, and discharge them against all suits. And this I have signed; Chajim of Nicol.*

In the Original (which is kept in the Office of Receipt of the Exchequer) there is thus much noted only for the contents of it.

Istud Starrum fecit Hagm. fil. Magistri de London, Domino Adæ de Stratona, de acquietantia de Stanmere de omnibus debitis in quibus S. de Cheynduit ei tenebatur, Ita quod idem Judæus nec hæredes sui nihil exigere possint de prædicto Ada nec de hæredibus suis ratione terræ de Stanmere de prædictis debitis.

Chajim is the same name that is *Hagm.* here. The guttural letter *Cheth* bred the variety of sound and writing. *Nicol* is the same with *Lincolne*, as it occurs often in our year books also, which stands well enough with his being called in the Latin *filius Magistri de London*. For as *Lincoln* shewed his place of usual abode, so the other expression his parentage. And *Magister de London*, I conceive, denotes some great *Rabbi* that was singularly eminent in the *London* Synagogues of that time, and was sufficiently known to the Christians by the name of the *Rabbi* of *London*. It might well be the famous *Rabbi Abraham Abenezra* who lived in *London* till
near

near the end of the *Jewish* State here, which was ^{RICH.} about the middle of King *Edward* the first. He ^{I.} wrote in *London* his *אגרת טבה* or his *Epistle concerning the Sabbath*, and there were in *London* at that time with him *קרומ לשני שרפיסכחים כלם אנשים כעלי חכמה* *about MM masters of families of them, all men of note, for wisdom and wealth*, as the words are of *Rabbi Solomon Ben Wirga*. The word *שר*, written ^{In Sepher fol. 19. a.} with omission of the last letter, as their course is when it is so known a word that they cannot doubt but every Reader will supply the defect, is for *שר* that is *Sir*, as *נקי* for *נקי*, that is, *the said*. The signing is in the hand of the Releasor, that is, those words *והיה החתמה וגו'* *and this I have signed &c.* Our law word *Appertinentiis* is also retain'd in it, in *Hebrew* Characters. The rest is of the stile of their Lawyers; and for the most part in the same orthography. But the words *עיעור* *Ajaur* and *עיערים* *ajayrim* and *לעיער* *lajair* which signifie *suits* and *to sue* in their Rabbinical language, should every of them rather have had inserted here another radical *Resch*, thus *עיעיר* *Airair*, *עיערים* *Airairim*, and *לעיער* *Lairair*.

The Use, which this Learned Gentleman makes of this Charter, is to shew that the Compellation of *Sir*, prefix'd to the *Christian* name of *Knights*, was look'd upon to be so much a real part of the Name, that the *English Jews* retain'd it in their *Hebrew* Instruments, and wrote it *שר*, without interpreting it by any word of their own such as *אדין* *Adhon*, or *בעל* *Bahal*. Whereas the *Latin* Writers always render it *Dominus*.

RICH.

I.
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The most antient Specimen of the *second* kind is left us in this Charter of Release, made by one *Aaron a Jew of Lincoln to William Fossard*, about the Year of our Lord MCLXXVI, or 22. H. 2.

Sciant omnes legentes & audientes Litteras has, quod ego aaron Judaeus de Lincolnia, attestatione hujus meae Cartae quietum clamavi Willielmum Fossard de toto debito quod ipse vel pater ejus mihi debuerunt; & testificor, quod ipse est quietus de debito quod debuit vel mihi vel Josceo de Eboraco, vel cæteris Judæis subscriptis viz. Bertun, Elyae, Samsoni, Isaac, Judaeo Pulcelle, vel ipsi Pulcelle vel Deulcreffe de Danemarchia, usque ad festum S. Michaëlis anni Incarnationis Domini millesimi centesimi LXXVI. Hanc quietam clamantiam feci ei pro mille & CC & LX marcis unde Monachi de Mealse adquietaverunt eum versus me. Et sciendum quod quasdam Cartas hujus debiti jam reddidi, & eas si quas adhuc penes me habeo quamcitiùs potero reddam. Mag. Rot. 9. R. 1. rot. 4. b. Everwichseira.

And Mr. Maddox gives us this Example of a French STARR, in his *Formula Anglicana* num. DCLXXXIX. Being a general Release from one *Fitz-Hagyn a Jew*, as Attorney of his Father, to *John de Say*.

*Jeo ke suy ensele de suz, reconnuse verreye reconu-
saunce & testimoine pur mon pere Hagyn le fiz me-
stre Moss, ke Sire Johan de Say & ses auncestres &
ses Heyres quites sunt de mun Pere avaunt dit, &
de ses beyrs, & de tuz ses enfaunz, & de moy, &
de mes beirs, & de mes assignes, de totes dettes, de-
maundes, chalendes, & plegages, ke eus a nus esteint
tenuz,*

tenuz, par Chartre u par nule Cirographe, u autre ^{RICH. I.}
estrument; fetes avaunt ke cest Estar, del commence-
ment du Secl dek a la fyn. Et si seit trove Chartre,
u taille, u autre estrument, sur le nun le avaunt dit
Sire Johan, u akeun de ses auncestres, u akeun de ses
heires, e en le nun mun pere avaunt dit, u akeun de
ses heires, u akeun de sez enfaunz, u en mun nun, u
akeun di mes auncestres, u de mes heires, en la Huche
nostre Seynur le Rey, u de hors, fetes avaunt ke cest
Estar fu feyt; Je reconus & tesmoyne pur mun pere
avaunt dit, & pur tuz ses heirs, & pur ses enfaunz,
& pur moy, & pur mes heires, & pur mes enfaunz
& assignes, ke quites seent a tuz jurz, & ren ne vay-
let. E Jo & mes heires warrantirum aquiterum
& defenderum le avaunt dit Sire Johan de Say, &
ses heires, enver mun pere avaunt dit, & envers tuz
ses heires, & ses assignes de toutes dettes ke la avaunt
dit Sire Johan a eus esteynt tenuz avaunt cest Estar
fu fet, du comencement du secl dek a la fin. Act le
Vendredi prochein apres la Seinte Lucy, lan du Regne
le Re Edeward le fiz le Rey Henry, secund. E ceo
ke jeo ay reconu, ai ensele cum aturne mun pere avaunt
dit en ceste chose.

Jacob le fiz Hagin.

That the *Jews* had *Seals* of their own, in these Times, I think plainly appears from the foregoing Constitutions; which say that the *Chest* where the *Jewish* Charters were to be kept, was to be *seal'd* with three *Seals*, one of which was to be the *Seal* of the *Jew* who lent the Money. But of this I shall give a more positive Proof hereafter.

By

RICH. I. By some General *Statute* of the Kingdom, which has not come down to us, it was, it seems, provided, that where any Contract was made by *Cirograph*, between a *Christian*, and a *Jew*, if a *Foot* or Counterpart of it was not found in the aforesaid Chest, of the *Cirographers*, the *Jew* was to lose his Debt. For we read, *Cum per Commune Statutum Regni provisum est, quod Judæus perdat debitum suum nisi Pes inventa fuerit in archa Girographorum, consideratum est per Barones quod &c.*

Ex Memorand. 28. H. 3. rot. 3. a.

So, in like Manner, if the *Jew* made any Release to his Debtor *privily*, and did not enter it upon the *publick Rolls*, the Debtor was to take no Advantage of it. Thus *Peter* the *Goldsmith* being sued for a Debt formerly owing to a *Jew* (but at that Time vested in the *King*) protulit quoddam *starrum dicti Judæi inter ipsum & dict. Judæum* secretius factum, ut dicebat, coram *Baronibus*, & quia non potest probare solutionem factam per *Judæos & Christianos*, nec etiam *Starrum* factum debito modo secundum *Legem & Constitutionem* *Judaismi*, consideratum est quod prædictum debitum c. s. *Domino Regi* remaneat tanquam *juste debitum*.

Memor. 42. H. 3. rot. 7. a.

From whence one would be apt to infer, that every Contract or Release, that *was* regularly enter'd should have been of such Force, and Validity, as to have stood in Need of no Witnesses to prove it a *Deed* or *Factum*, but remain'd uncontestable, like a *Record*.

cord. Yet this, it seems, was not the *Practice*. For ^{RICH.} when Samuel Mucun, and Muriel the *Jewess*, de-^{I.} demanded a Debt of four hundred Pounds, from Herebert the Son of Herebert: Herebert did not plead that the Counterpart of the Obligation was not regularly enter'd, upon the *Roll* (as he certainly would have done, if it had *not* been enter'd,) but pleaded *Non est Factum*.

Samuel Mucun & Muriel Judæa petunt versus Herebertum filium Hereberti CCCC l. de Catallis de debito Israel per quandam Cartam; & producunt duos Christianos & duos Judæos paratos ad hoc proband. prout Curia consideraverit. Herebertus dicit quod Carta illa falsa est, & ideo falsa, quia Sigillum illud nunquam fuit suum, nec Cartam illam fecit.

Rot. placit. 10. Joh. rot. 9. in dorso.

From this *Record*, we may likewise, observe that the Method of proving a *Deed*, was by the Testimony of both *Christians* and *Jews*, according to a Charter of the second of King *John*, which we shall hereafter meet with. In like manner if any Acquittance, or Payment, was deny'd by a *Jew*, it was not sufficient for his Debtor to produce an Acquittance upon the *Rolls*, "But when any Man dealt
"much with them, and after all Discharges, doubt-
"ed still to be troubled, the Course was to send out
"Process, to the *Sheriff* of the *County*, or *Consta-*
"bles of the *Castles* or great Towns, to make Pro-
"clamation, on their *Sabbaths*: summoning all *Jews*
"of this or that *Synagogue*, to be at their *Exchequer*,
"to

RICH. I. “to accompt with such as doubted in that kind. Thus
 “52. H. 3. *Præceptum est Vicecomiti Essex quod*
 “*clamari faceret per Scholas Judæorum Colcestriae,*
 “*per duo vel tria Sabbata si aliquis Judæus vel Ju-*
 “*dæa aliquod debitum exigere poterit de Rogero fi-*
 “*lio Petri &c.* and then that *he*, or *she*, should come
 “*ad computandum. Et Vicecomes mandavit tam Li-*
 “*tera Latina, quam Hebraica, quod nullus Judæus,*
 “*nec Judæa, aliquod debitum exigit de prædicto Ro-*
 “*gero.* And so do all other Sheriffs, and Constables,
 “return in *Hebrew* or *Latin*, For in these times,
 “both Languages were used, not only in *Deeds* of
 “the *Jews*, but also, in *Records of Law*, and as
 “both Tongues were us’d, so in Trials between *Chri-*
 “*stians* and them, the *Venire facias* was *sex Pro-*
 “*bos & Legales Homines, & sex Legales Judæos* as
 “appears in many Places: tho’ we don’t find what
 “particular Oath was given them. But Rabbi *Mo-*
 “*ses Metkotzi*, who liv’d in the time of *Henry* the
 “third, says, that the *Jews*, holding the *Pentateuch*,
 “between their Arms, call’d to Witnesses the *God of*
 “*Israel which is merciful &c.*” *Selden.* vol. 6. p.
 1460. edit. *Wilk.*

From all which we may observe, that this solemn manner of entring their Contracts before *Publick Notaries*, (ordain’d by *K. Richard*,) was of very little use to the Subject, being calculated chiefly for the King’s *private* Interest and Information.

Numberless are the *Records* I could produce upon this Head. But as I find them perpetually contradicting each other, (so as to be certain there was never any *fix’d* Method of proceeding in these Cases,) I

I shall trouble the Reader with no more of them ^{RICH.} than two, or three, which will, in some measure, ^{I.} confirm my Assertion, ~

We have already seen, from *Memorand. 42. H. 3.* that unless a *Deed of Acquittance* appear'd regularly enter'd upon the *Roll*, the Debtor cou'dn't be discharg'd, but must pay the Money over again to the King. But in *Memor. 55. H. 3.* we read, that it was sufficient if the Creditor *acknowledg'd* such a Discharge before the *Justices*.

Memorand. quod Leo filius Cressi Judæus venit coram Baronibus de Scaccario die Lunæ in festo S. Bictor. & recognovit se dampnari fecisse quandam Cartam continentem X. l. de feodo sub nominibus ipsius Leonis & Ricardi de Westmynne de comitatu Herefordiae, & ipsum Ricardum & Hæredes suos de toto prædicto debito quietos clamasse in perpetuum. Et concessit quod si carta prædicta in archa Cyrographorum inveniat, nullius sit valoris & tanquam nulla teneatur.

Memor. 55. H. 3. rot. 7. a.

From which Entry it likewise appears, that the Debt might be *discharg'd*, tho' the original Deed remain'd *uncancell'd*, upon the *Roll*. Yet in the 6. *E. 1.* we find, that when the King commanded the *Justices* of the *Jews*, to give *Robert Percy* full Acquittance, against the *Jews*: They return'd, that they *couldn't* give him such Discharge; unless the Charters were first taken out of the Chests, and *quash'd*.

F

Per

RICH.

I.
~

Per quod Rex mandavit Baronibus, quod convocatis secum ad hoc Justiciariis suis ad Custodiam Judæorum assignatis prædicto Roberto de Percy plenam acquietantiam inde sine dilatione fieri facerent; Barones dicebant quod id facere non potuerunt, nisi omnes Cartæ prædicti Roberti ab archis Cyrographariis per Angliam extraherentur & dampnarentur.

Trin. Commun. 6. E. I. rot. 7. a.

So again, tho' (as we have already heard,) it was order'd per **Commune Statutum Regni**, that a *Jew* should lose his Debt, if a *Counterpart* of the *Cirograph* was not found in the *Chest*, of the King's *Cirographers*: yet we find *afterwards*, that *Aaron* the *Jew* of *York* was allow'd to sue for a Debt of 400 l. tho' no such *Counterpart* was found in the *Chest*.

Rex omnibus &c. Sciatis quod concessimus Baron de Ebor. Judæo nostro, quod possit placitare coram Justiciariis nostris ad custodiam Judæorum assignatis, pro catallis & debitis suis recuperandis & ea petere sine occasione, usque ad summam 400 lib. sine receptione usuræ, licet catalla illa & debita fuerunt extra archam Girographorum.

Pat. 36. H. 3. m. 10.

In short, the King's *Will* was the Measure of every thing: and upon paying generously for it, they might have a Dispensation for any thing. If a *Jew's* Debtor would give the *King* a Summ of Money, he
would

would order the *Bond* should carry *no Interest*. and unless the *Jew* would give him something, too, he would, perhaps, compound the Matter with the Debtor, and make the *Jew* lose even his *Principal*. But in no case was a *Jew* allow'd to sue for his Debt, without paying *Poundage*, to the *King*. - The stated Summ seems to have been the *tenth Penny*. For, *Manasserus Grassus habet licentiam prosequendi Martinum Martell de XXIII. marcis, cum lucro, per Cirographum. Et Dominus Rex debet habere, de quolibet Libra, unum Besantium. Rot. Fin 6. Joh. m. 17.* and the *Besant* was a Piece of *Silver Money* coyn'd by the Western Emperors at *BISANTIUM*, or *Constantinople*, current in *England* for 2 s.

Our *Records* furnish us with such variety of Proofs for all this, that I shall conclude this Head with only observing further, that whereas the abovemention'd Regulations speak only of *six*, or *seven*, Publick Places, to be appointed for the keeping of such *Chests*; there was one establish'd in almost every considerable Town, where there was any Number of *Jews*. As appears likewise from the Records. But it would be tedious to mention them. I shall therefore proceed to give some general Account of the *Justices* of the *Jews*, as was before propos'd.

The *Justices* of the *Jews* were such Persons as attended in a particular place or part of the great *Exchequer*, call'd *Scaccarium Judæorum*, or *Judaismi*, on the Revenue arising to the King from the *Jews*; in the same manner as the *Treasurer* and *Barons* attended at the great *Exchequer*, upon the general Revenue of the *Kingdom*.

RICH.

I.
~

It does not any where appear that their *Number* was limited: but we are certain there was always more than one. At the first Institution of them, (which seems to have been presently after King *Richard's* Return from the *Holy Land*) some of the most prudent of the *Jews* themselves were intrusted with this Office; for in the *great Roll* of the 10th of that King, before quoted, *Benedictus de Talemunt*, and *Josephus Aaron* both *Jews* were stil'd *Justiciarii Judæorum*.

In after times, *Jews* and *Christians* seem to have been employ'd *conjointly*; but for the most part we find *Christians* only. They were usualy constituted by the *King* himself, under his *Letters Patents*: But sometimes they were appointed by the *Treasurer*, and *Barons*, at the *Kings* direction. The first Record that I can find of their being appointed by the *King*, is in the 2^d of *H. 3*.

Rex omnibus Ballivis & fidelibus suis Salutem. Sciatis nos de communi Consilio nostro, attornasse dilectos & fideles nostros. Ric. de Doli, Magist. Alex. de Dorset, & Elyam de Subinges ad Scaccarium Judæorum custodiend. & ad omnia negocia nostra quæ pertinent ad officium illud rectand. per totam Angliam. Et ideo vobis mandamus, quod prædicto Ric. Alex. & Elye sitis intendentes, & in omnibus quæ spectant ad officium illud, sicut fieri solebat tempore Will. de Warton, Thom. de Nevil, & Galfr. de Norwic.

Teste &c. apud *West*. 8. die *Maii*.

Pat. 2 *H. 3*. m. 3.

And

And there are many in this long Reign, to the like ^{RICH.} purpose: but I think one Instance, in each King's ^{I.} time, will be sufficient; and shall therefore only produce the following of 1. E. I.

Quia Rex constituit Hamonem Hattayn & Robertum de Ludham Justiciarios suos ad custodiam Judæorum suorum, mandatum est Thesaurario & Baronibus de Scaccario, quod eisdem Hamoni & Roberto claves archarum Judaismi, una cum Rotulis, Brevibus, & omnibus aliis Judaismum illud contingentibus liberent, prout aliis Justiciariis ibidem prius consuevit.

Dat. per manum W. DE MERTON Cancellar.
apud Westm. 27. die Januar.

Claus. I. Ed. I. m. 10.

With relation to their being sometimes constituted by the *Barons* of the *Exchequer*, at the King's Appointment, the following Historical Record will likewise be sufficient Evidence: which containing several other matters, relating to the *Jewism*, I shall give, at length, as I find it in Mr. *Madox's* History of the *Exchequer*, p. 159.

Baronibus pro Rege. Quia Edwardus filius Regis cui Rex Judaismum suum commisit, Regis prorsus & Magnatum ac Fidelium suorum spreto consilio, subito & ex inopinato jam recessit, ad quosdam Rebelles Regis se transferendo qui Regem gravare & Pacem sui Regni perturbare proponunt; Rex dictum Judaismum cepit in manum suam: Et ideo Rex mandat, quod assumpto secum Magistro Thoma de Cantilupo Cancellario suo, si adhuc Londoniæ existat

RICH. I. *stat, Tallagium nuper assessum super Judaisum prædictum per Thomam de Ipsgrave ad hoc assignatum per prædictum filium suum, videri, & illud ad opus Regis colligi & salvo custodiri faciant donec Rex aliud inde præceperit: Adam vero de Wyntoniam socium Roberti de Creppynge ab officio suo moveant, ac loco suo Willelmum de Haselbech substituant, ita quod iidem Willelmus & Robertus officio Justiciarie Judæorum amodo intendant donec Rex aliter inde duxerit ordinandum; & iisdem Justiciariis firmiter injungant ex parte Regis, ne præfato filio suo, vel suis in aliquo intendant & quod omnibus Judæis Angliæ hoc idem scire faciant.*

Teste &c.

Trin. Commun. 49. H. 3. rot. 11. b.

But before *Admission* to their *Office*, they always took an *Oath of Fidelity* to the *King*; and then proper Warrants were issued to the *Treasurer* of the *Exchequer*, to place them upon the *Bench*; thus

Rex constituit Adam de Greenbille Justiciarium suum Judæorum, & ab eo recepit sacramentum fidelitatis Regi debitum pretextu officii sui. Et mandatum est Phil. Lubel Thesaurar. Regis &c. quod ipsum in locum suum, tanquam Justic. Regis in Scac. Judæorum sine dilatione ponant.

Teste &c.

Claus. 40. H. 3. pars 1. m. 15.

When they were thus constituted, and admitted, they were look'd upon as Officers, or Members, of
the

the great *Exchequer*; and intituled to all the *Privi-* RICH.
leges belonging to Persons there resident. Robert I.
 de *Fulham* a *Justice* of the *Jews* came into the *Ex-*
chequer, and complain'd of a Violence done to his
 Person, in *Westminster Hall*, by *Robert de Colevil*,
 a *Serjeant at Law*; and because the *Justices* of the
Jews were de *Gremio Scaccarii*, the *Treasurer*, and
 Barons, summon'd the *Serjeant* to appear before them,
 in the *Exchequer*; and there, in the presence of the
Treasurer and Barons, and of *Gilbert de Preston*, and
Roger de Bessenden, *Justices* of the *Bank*, then sit-
 ting in the *Exchequer*, the *Serjeant* made an hum-
 ble Submission to the *Justice* of the *Jews*. Where-
 upon, by the Mediation of the *Serjeants* of the *Bank*,
 they were reconcil'd. As the Record contains the
 Particulars of the *Serjeant's* Crime, and the *Form*
 of his *Submission*, (which was as low, as could be
 exprefs'd,) I shall transcribe it whole.

Memorandum quod die Mercurii ante festum S.
Martini, venit Robertus de Fulham Justiciarius ad
Custodiam Judæorum assignatus, ad Scaccarium &
ostendit Thesaurario & Baronibus, quod cum iret in
Aula Regis apud Westmonst. pro quibusdam negotiis
officium suum tangentibus, venit quidam Robertus de
Colebill Narrator de Banco, & manus injecit in ipsum
violentas, ipsum per Pectus trahendo; & petiit emen-
das sibi fieri; eo quod ipse & socii sui Justitiiarii sunt
de Gremio Scaccarii. Propter quod prædicti Thesau-
rarius & Barones venire fecerunt coram eis prædi-
ctum Robertum de Colebill; Qui tandem ad instan-
tiam Sociorum suorum Narratorum, concordatus est
cum

RICH. I. *cum præfato Roberto de Fulham in forma subscripta. Videlicet quod idem Robertus de Colebill venit coram dictis Thesaurario & Baronibus & coram Gilberto de Preston & Rogero de Messinden Justiciariis de Banco tunc sedentibus in ipso Scaccario, in Tunica discinctus, Capite discooperto & supposuit se voluntati prædicti Roberti de Fulham, tam de vita & membris, quam de Terris, Tenementis, & omnibus bonis & catallis suis: Et idem Robertus remisit ei prædictam transgressionem & admisit eum ad osculum in forma prædict. Et concordati sunt.*

Ex Memorand. 52. H.3. rot.3. b.

The Business of these *Justices*, as we have already observ'd, was chiefly to look after the King's Revenue, arising from the *Jews*, (consisting of Taxes layd upon them at pleasure; and various Sums of Money, given by them for *Licences*, and many other accounts.)

But, besides their Attendance upon this Revenue, the *Justices* of the *Jews* were, (generally speaking,) *Judges* in all Civil Matters, where a *Jew* was one Party. And therefore if any other Judge pretended to hold *Plea* in such Cases, these *Justices* had Power to stop them, by *Supersedeas*, or Prohibition. I shall confirm this by one following Instance.

Quia Rex non vult quod Judæi sui placitent vel implacitentur alibi quam coram Justic. Regis ad Custod. Jud. assignatis. Mandatum est Rogero de Thurst & Sociis suis Justiciariis itinerantibus in Com. Linc. quod omnia Placita tangencia Baggium Judæum Lincoln.

coln. coram eis, ponant coram Justic. prædict. ut ipsi ^{RICH.}
eidem Judæo & aliis de eo contingentibus Justiciam ^{I.}
exhibeant, secundum legem & constitutionem Ju-
daismi.

Teste Rege apud Westm. 7. die Januar.
per Phil. Lobel & Simonem Passelewe Justicia-
rios Judæor.

Claus. 56. H. 3. m. 3. 4.

My Lord Coke in his 4th. *Instit.* takes notice of a
Court call'd, *The Court of the Justices of the Jews.*

Their *Perquisites of Office* were, no doubt, very con-
siderable; but upon consulting the *Liberate Rolls*,
I find their annual Salary to have been no more than
40. *Marks*; which was the same with that of the
Barons. But as for a *Robe Money*, (usualy allow'd
other *Judges*,) I can't find they ever had it. The
last Record, concerning this matter, is a *Liberate*,
19. *Ed. I.* which takes notice that the *Jews* were then
no longer in the Kingdom.

*Liberate de Thesauro nostro dilectis & fidelibus
nostris Wilhelmo de Carleton & Petro de Leycestre
nuper Justiciariis nostris ad custodiam Judæorum
assignatis, quadraginta marcas, videlicet utrique eo-
rum viginti marcas de termino S. Michaëlis anno Re-
gni nostri decimo octavo, quo termino Judæi in Re-
gno nostro extiterunt, de annuis feodis suis quæ eis
concessimus percipienda in officio prædicto.*

Teste &c. apud Norham. IIII. die Junii

Lib. 19. E. 1. m. 3.

G

But

RICH.

I.
~Hist. Ex-
cheq.

But notwithstanding that these Justices had Power to send *Prohibitions*, even to *Judges Itinerant*, yet were they subordinate to the *Treasurer*, and *Barons*, of the King's great Exchequer: as appears by numerous Instances, given us by Mr. *Madox*¹. And even in *Citys*, and great *Towns*, where there was any *Fortress*, or *Castle*, the *Constable* of it seems to have had some kind of Jurisdiction over the *Jews*, exclusive of *them*. For in the 45th. of *H. 3.* the *Warden*, and *Constables*, of the *Tower of London* claim'd, by *Prescription*, to hold *Plea* of all *Debts* of *Jews*, under the value of forty *Shillings*; which *Privilege* the King allow'd, and commanded to be unmolested by this *Writt*.

*Rex Justic. suis ad Custod. Judæorum assignat.
Salutem.*

Quia Custodes & Constabularii Turris nostræ London tenere consueverunt placita inter Christianos & Judæos, de vadiis usque ad summam 40. s. Providimus & volumus quod de cætero sic fiet in omnibus; ita quod nullus nisi Constabularius prædict. Turris nostræ, de cætero se intromittat de placitis vadiorum prædict. Et hoc faciatis firmiter teneri & observari.

Teste Rege apud S. Paul. Lond. 26. Maii.

Claus. 45. H. 3. p. i. m. ii.

And in many other Cases we find the like Writts, directing, and allowing, other *Constables* to do Justice to the *Jews*, by inquiring into their *Mortgages*, examining their *Charter Rolls*, and the like.

Belonging

Belonging, and subordinate, to these *Justices* were several inferior Officers, or *Clerks*, attending the *Exchequer*, for expedition of Business. One I find, in particular, who was stil'd the *King's Clerk*, and seems to have been a *Jew*. RICH.
I.

Rex vult quod Abraham filius Wines sit Clericus Regis in Scaccario suo Judæorum, & quod sit Cyrograph. Archæ Cyrographorum apud London, loco Abrahami fil. Muriel. Et ideo mandatum est Justic. ad Custod. Judæorum assignat. quod acceptis ab eodem Abrahamo fil. Wines sufficientibus plegiis de fidelitate, ipsum ad præmissa officia admittant, & clavem archæ Cyrographorum quam Abraham fil. Muriel habet, eidem liberari faciant.

T. R. ap. West. 29. die Julii.
Claus. 33. H. 3. m. 7.

I find also another Officer, who was call'd the *King's Escheator*, and was certainly a *Jew*; whose Office was discontinu'd, from the Death of *Henry 3^d*. till the fourth of *Ed. I.* and then again reviv'd, for the Reasons mention'd in the following Grant, to one *Benedict*, a *Jew* of *Winchester*.

Rex Justiciariis suis ad Custodiam Judæorum assignatis Salutem. Quia accepimus, quod Dominus Henricus Rex Pater noster habere solebat in Scaccario suo Judæorum quendam Judæum intendentem Officio Eschaetariae de Tenementis & Catallis quæ ad ipsum Patrem nostrum accidere debent per mortem vel transgressionem Judæorum, vel quacunque alia

RICH. *ratione.* Et quod Nos nullum Judæum seu alium habemus nec habuimus post mortem ejusdem Patris nostri qui officio prædicto intendat; propter quod damnum non modicum hætenus sustinuimus, ut accepimus. Nos indemnitati nostræ prospici volentes in hac parte, assignavimus Benedictum de Winton Judæum, ad Officium prædictum exequendum in forma prædicta. Et ideo vobis mandamus, quod accepto ab eodem Sacramento Corporali, quod fideliter se habebit in officio prædicto quamdiu steterit in eodem, ipsum Benedictum ad officium illud admittatis in forma prædicta.

T. Rege apud Westminst. XIX. die Julii.
Clauf. IV. Ed. I. m. 7.

So, William de Middleton was Custos Rotulorum & Brevium, with a yearly Salary of ten Pounds. Liberat. 3. Ed. I. m. 5, and William de Derby, and Nicholas de Kyngeston, officiated in the Judaism about Levying the Tallage; and had four Pounds nineteen Shillings paid them, by the King, for their Trouble. Lib. 3. Ed. I. m. 7. But it is now time to conclude this Matter, and proceed with our History.

Under the aforefaid Regulations, therefore, the Jews continu'd to live very peaceably, till the Death of Richard, which happen'd about five years after, upon the 6th. of April 1199. occasion'd by a Wound receiv'd in his Shoulder from a Cross Bow, at the Siege of Chaluz, or Castle Galliard, in Aquitaine¹.

As he died without Children, his Nephew Arthur ought regularly to have succeeded to the Crown: but Eleanor, the Mother of John, who was Richard's second Brother, plainly perceiving that if Arthur became

¹ Stow's
Chron. p.
163.

became King, *his* Mother would have the Rule of every thing, during his Minority, join'd her self to a strong Faction in the Kingdom, who declar'd themselves in favour of *John*; and seizing upon the Dukedoms of *Normandy*, and *Aquitaine*, oblig'd young *Arthur* to throw himself into the Arms of the King of *France*; who promis'd, indeed, to establish him upon the Throne, but in reality did nothing for him. By which means *John* coming to the Possession of it, prov'd a grievous Tyrant to his Subjects.

But as he was a crafty Man, and without any sense of Religion, he soon perceiv'd what a rich Harvest might be gather'd from the *Jews*, if they were well cultivated; and therefore in the beginning of his Reign, us'd several Arts to draw them into his Kingdom, from forreign Parts: not only confirming their *ancient* Privileges, but granting them many *new* one's.

And as all Communities have the free exercise of Religion most at heart, he began with allowing them an *Officer* from amongst themselves, who was to receive his Commission by the King's Patent, for Life, and is stil'd in the Records, both *Presbyter* and *Sacerdos*; from whence my Lord *Coke*, and Mr. *Selden* are very clear in their Opinions that his Office was merely *Ecclesiastical*; and both, stile him HIGH PRIEST¹.

But *Prynne*, in the second Part of his *Demurrer* p. 62. out of his usual Spirit of Opposition, will needs have it that *Presbyter Judæorum* never signifies any such thing; but was a mere *secular* Officer, in the King's *Exchequer* of the *Jews*, to keep the *Rolls* of Controll.

¹ *Coke* 2d. Instit. p. 508. *Seld.* Vol. 6. p. 1088.

His

JOHN

His Reasons are, *First*, that a *Jewish Priest*, in the *Old* and *New Testament*, *Latin Authors*, and *Records*, is never stil'd *Presbyter*, but *Sacerdos*, and their Office *Sacerdotium*; and 2^{ly}. that the *Presbyter*, and *Presbyteratus*, mention'd in our *Records*, appear from the *Records themselves*, to have been an *Office*, and *Officer merely Civil*.

With regard to his *first* Objection, there is plainly no weight in it; unless he could prove that the *Clerks* who fram'd the *Records*, *always* express'd *Ecclesiastical Officers* by the same *Latin* word, which was made use of by the *Translators* of the *Bible*, or *Historians*: or that *Presbyter*, or *Presbyteratus*, ever signify'd a *Civil Officer*, or *Office*, in any *Historian*, or *other* *Records* than *those* now in *Question*.

Whereas we know, on the contrary, that *Presbyter*, and *Presbyteratus*, are by *all* *Writers* of those *Ages*, us'd *promiscuously* for *Sacerdos*, and *Sacerdotium*, a *Priest*, or *Priesthood* in *general*; and therefore it is more than probable that the *Lawyers* us'd them to signify a *Jewish Priest*, or a *Jewish Priesthood*, tho' we shou'd not be able to prove that the words were ever us'd in that sense, by any particular *Historian*.

But as his *second* Argument is grounded upon some particular circumstances, in those *Records*, wherein this *Presbyter* is mention'd, I shall produce them all in *one view*, to facilitate the *Readers* Apprehension of it. The first that takes any notice of him is as follows.

Rex

*Rex omnibus fidelibus suis, & omnibus & Judæis & Anglis Salutem. Sciatis nos concessisse, & præ-
senti Charta nostra confirmasse, Jacobo Judæo de
Londoniis Presbytero Judæorum, Presbyteratum om-
nium Judæorum totius Angliæ. Habendum & te-
nendum quamdiu vixerit, liberè, & quietè, Honorifi-
cè, & integrè; ita quod nemo ei super hoc molestiam
aliquam, aut gravamen inferre præsumat. Quare
volumus & firmiter præcipimus, quod eidem Jacobo
quoad vixerit, Presbyteratum Judæorum per totam
angliam, garantetis, manuteneatis, & pacifice defen-
datis. Et si quis ei super ea forisfacere præsumpse-
rit, id ei sine dilatione (salva nobis emenda nostra
de forisfactura nostra) emendare faciatis, tanquam
Dominico Judæo nostro, quem specialiter in servitio
nostro retinuimus. Prohibemus etiam ne de aliquo
ad se pertinente ponatur in placitum, nisi coram no-
bis, aut coram Capitali Justiciario nostro, sicut Char-
ta Regis Richardi fratris nostri testatur.*

*Teste S. Bathoniens. Episcopo &c. Dat. per ma-
num Huberti Cantuariensis Archiepiscopi, Can-
cellarii nostri, apud Rothomagum 12. die Julii.
an. Reg. nostr. primo.*

The next in order is

*Mandatum est Justiciariis ad Custodiam Judæo-
rum assignatis. Quod Rex concessit Aaron Judæo E-
bor. Presbyteratum omnium Judæorum Angliæ, cum
omnibus pertinentiis suis, tenendum tota vita sua: Et
quoties Aaron intendere non possit ad sedend. ad Scac-
carium*

JOHN carium Regis, ad officium illud, Joceum fil. Copin loco suo recipiant, ad ea facienda ad Scaccarium Regis quæ ad officium illud pertinent. Rotulos etiam qui fuerunt Jocei prædecessoris sui, eidem Aaron, vel prædicto Attornato suo habere faciant.

T. Rege apud Clarendon 29. die Septem.

Claus. 21. H. 3. m. 18.

The third is one which grants the same Office to *Elyas L' Evesque*, a Jew of London, in the place of *Aaron*; with an appointment of a Deputy in the Exchequer, in case *Elyas* can't attend; and commands the Justices to deliver the *Rolls* to *Elyas*, in the same manner as they were deliver'd to *Aaron*. But as *Prynne* confesses that it contains no more than the former, I shall not transcribe it. It is Clause 21. H. 3. p. 1. m. 18.

Now, from these he argues, that since, upon the appointment of a *Presbyter*, it appears he was to attend at the Exchequer, and had the Custody of the *Jewish Rolls*, therefore the *Presbyteratus* was certainly a *Civil Office*. But surely nothing more can be concluded from hence; than that whoever had the *Presbyteratus* granted him, had likewise by way of *Appurtenance*, (for the Record says *cum Pertinentiis*,) the *Controllership*. For it can never follow, that because the *Bishop* of *Salisbury*, for example, is always *Chancellor* of the *Garter*, therefore the *Bishop* of *Salisbury* is a *Civil Officer*.

We may observe further that *Presbyteratus* can't possibly be a *Civil Office*, because *Presbyter* is no *Civil Officer*: for we find that those who are promoted to

to the *Presbyteratus* are always Presbyters *before* ^{JOHN} they receive the King's Commission. Thus in the first quoted Record the King stiles Jacob, *Presbyter*; and we must observe, likewise, that in these Cases, the *King* does not grant any *Presbyteratum*, or Priesthood, *simply*, but *Presbyteratum omnium*; a *General*, and *Universal Priesthood*, which plainly shews that it was some kind or other of *Ecclesiastical Jurisdiction*.

But see the Perverseness of the Man! after he has argu'd in this manner, he produces another Record, himself, whereby the aforementioned *Elyas* is depriv'd of his Office, which is expressly stil'd *Sacerdotium*, and wherein *Elyas* himself is call'd *Sacerdos*: and yet he will rather suppose that the *Sacerdotium* was some Office quite different from the *Presbyteratus* than give up his Notion. As if there was any probability that there should be two distinct Officers among the *Jews*, one of which should be call'd *Sacerdos*, and the other *Presbyter*, at a time when it is very well known that *Sacerdos* and *Presbyter* signify'd the same thing. The Record he produces is as follows, and worth inserting at length.

REX omnibus &c. Cum *Elyas Episcopus Judæus* noster London. pro transgressione quam fecit, tam Nobis, quam dilecto fratri nostro Regi Almannorum, a SACERDOTIO COMMUNITATIS JUDÆORUM ANGLIÆ coram dilectis & fidelibus nostris Philippo Basset, Philippo Lovel, Henrico de Bathonia, Simon Passelew, & cæteris Justiciariis ad custodiam Judæorum assignatis, quos ad Transgressionem illam con-
H vincendam

JOHN *vincendam Justiciarios nostros assignavimus, per Judicium eorundem ad Scaccarium nostrum fuerit adjudicatus, & de ejusdem SACERDOTII officio, & etiam de omnimodis aliis officiis, & Ballivis, quas à Nobis prius obtinuit sit depositus; Nos de consilio eorundem Justiciariorum, concessimus prædictæ Communitati Judeorum nostrorum Angliæ, per finem trium marcarum auri, quem Cresse & Haginus fratres ejusdem Judæi, Nobis pro eadem Communitate fecerunt, quod prædictus Elyas SACERDOTIUM illud nunquam in posterum habeat, & recuperet: Et quod nullus de Communitate illa DE CÆTERO sit SACERDOS, nisi per communem Electionem Communitatis ejusdem. Quodque illa Communitas post decessum cujuslibet SACERDOTIS sic electi, alium eligendi quemcunque voluerint SACERDOTE liberam habeat facultatem, ac ipsum Nobis præsentandi, ut nostrum super hoc assensum obtineat & favorem. In cujus &c.*

*Teste Rege apud Wodestoke 20 die Julii.
Rot. Pat. 41. H. 3. m. 4. no. 6.*

But to put this Matter beyond dispute, I shall prove that *Presbyter* and *Sacerdos* were the same Officer, from another Record, which either escap'd *Prynne's* notice, or was thought proper to be suppress'd by him, on this occasion.

But we must first observe that hitherto, the *Presbyter* was constantly appointed by the *King*; and by the last Record it appears the *Sacerdos* was ever after to be elected by the *Jews themselves*. Now if hereafter the *Presbyter* appears to be so elected, who can doubt but that it was in pursuance of the Grant made

made in that Record; and, since no mention is there ^{JOHN} made of any other than the *Sacerdos*, that the *Sacerdos* and *Presbyter* were the same Officer?

Let us then hear the Record.

REX *Justiciariis, Vicecomitibus, Ballivis & omnibus ministris & fidelibus suis, ac Judæis suis Angliæ, Salutem. Sciatis quod ad instantiam Karissimæ Consortis nostræ, Alianoræ, Regina Angliæ, & per Assensum communitatis Judæorum prædictorum, Volumus & concedimus pro Nobis, & Hæredibus nostris, quod Haginus filius Denlacres, Judæus London. habeat, & teneat, tota vita sua, officium Presbyteratûs Judæorum eorundem, liberè, quietè, integrè, cum omnibus pertinentiis, Libertatibus, & liberis Consuetudinibus, ad ipsum Presbyteratum pertinentibus, sicut Haginus, filius magistri Mosei quondam Judæi London defunctus, vel alius ante ipsum, officium illud prius tenuit. Volumus etiam quod ipsum Haginum, filium Denlacres, manuteneatis, Protegetis, & defendetis, in officio prædicto. Et si quis ei super hoc forisfacere præsumpserit, id ei sine dilatione, salva nobis emenda de forisfactura nostra, facietis emendari, tanquam Dominico nostro Judæo, quem specialiter retinemus in officio memorato. In cujus &c.*

Teste Rege apud West. 5°. die Maii.

Rot. Pat. 9. Ed. 1. m. 20.

I confess it is not here said, expressly, that the *Presbyter* was elected by the *Jews*: but, in a Presentation or Confirmation made by the *King*, I think the word *Assensum* is as great an implication of it,

JOHN as was consistent with the *Royal* Dignity, considering the Persons it related to.

Nor is *Prynne* less mistaken when, after being forc'd to own that there was such an Officer among the *English Jews*, at this time, as a *Sacerdos*, he tells us his business was to perform their *Sacrifices*: for every one knows that their *Sacrifices* subsisted no longer than their *Temple* at *Jerusalem*; nor do they perform any at present, except among the *Samaritans*. The name, indeed, of *Priest* is still continued; but the Priestly Office, and Dignity, is very little more, if any thing, than that of a *Senior Rabbi*. Which is great enough, in Conscience, and attended with as much Power, and Respect, as any reasonable Man can well desire; for, grounding their Opinion on *Deuteronom. 17. 10.* (*Thou shalt do according to all that the Judge that shall be in those days shall inform thee.*) the *Jews* carry their deference for a *Rabbi* so far, as to maintain that a *Man* would be damn'd in *Hell*, if a *Rabbi* should tell him his right Hand was his left, and he should make any difficulty to believe it¹.

¹ Buxtorf.
Synag. Jud.
cap. 1.

But to go on with our History. No sooner had King *John* thus exalted *Jacob* above his Brethren; than, to compliment the *Jews* still farther in the Person of their *High Priest*, he granted him a Charter of safe Conduct, in such high flown Terms of Love, and Respect, that I question whether they were ever equal'd by any Prince speaking of his Subject. He styles him not only *Dilectus* and *Familiaris*, but commands all Persons to be as careful of him as they would of his own Person.

Johannes Dei Gratia &c. Omnibus fidelibus suis ad quos Literæ præsentēs pervenerint tam ultra mare quam citra. Mandans vobis & præcipiens, quatenus per quascunque Villas & loca Jacobus Presbyter Judæorum, dilectus & familiaris noster transierit, ipsum salvo, & libere, cum omnibus ad ipsum pertinentibus, transire, & conduci faciatis; nec ipsi aliquod impedimentum, molestiam, aut gravamen fieri sustineatis, plus quam nobis ipsis, & si quis ei, in aliquo, forisfacere præsumpserit, id ei sine dilatione, emendari faciatis.

Teste Willelmo de Marisco &c.

Dat. per manum Hu. Cantuar. Archiep. Cancellarii nostri apud Rothomagum 31. die Julii anno Reg. nostr. primo.

And the next year, came out his great Charter of their Privileges; wherein was granted, not only to the *English Jews*, but likewise to those of *Normandy*, that they might reside in the King's Dominions, freely and honourably; that they might hold of King *John*, all things which they held of King *Henry I.* and which they now rightfully hold in Lands, Fees, Mortgages and Purchases; and that they should have all their Liberties and Customs, as amply as they had them in the time of the said *K. Henry*.

That if a Complaint was mov'd between a *Christian* and a *Jew*, he who appeal'd the other shou'd produce Witnesses to deraign his Complaint; namely a lawful *Christian* and a lawful *Jew*; that if the *Jew* had

JOHN a Writ concerning his Complaint, such Writ should be his Witness; that if a *Christian* had a Complaint against a *Jew*, the Complaint should be tried by the *Jews Peers*: that when a *Jew* died, his Body should not be detain'd above ground, and his Heirs should have his Chatels and Credits, in case he had an Heir that would answer for him, and do right touching his Debts and Forfeitures; that the *Jews* might lawfully receive and buy all things which were offer'd them, except things belonging to the *Church*, and Cloth *stain'd with Blood**.

That if a *Jew* was appeal'd by another, without a Witness, he should be quit of that Appeal by his single Oath taken upon *his Book*; and if he was appeal'd for a thing that appertain'd to the King's Crown, he should likewise be quit thereof by his single Oath taken upon his Roll; that if a Difference arose between a *Christian* and a *Jew* about lending of Money, the *Jew* should prove the *Principal Money*, and the *Christian* the *Interest*; that a *Jew* might lawfully and quietly sell a Mortgage, made to him, when he was certain he had held it a whole year and a day; that the *Jews* should not enter into Plea except before the *King*, or before the Keepers of the King's Castles, in whose Bailiwicks the *Jews* liv'd.

* So Mr. *Madox*, in his *Hist. Excheq.* p. 174, translates *Pannus Sanguinolentus*. But I believe it signifies no more than deep Red, or *Crimson* Cloth; which is sometimes call'd *Pannus Blodeus*, or Bloody Cloth, relating merely to the Colour of it. For in the Accompts of the *Prior of Burcester*, who gave his Servants red Liveries, we read ——— Et in *Blodeo panno empto pro Armigeris & Valectis*. *Kennet Paroch. Antiq.* p. 576. But why the *Jews* were not permitted to buy red Cloth, is to me a Secret. Bloody Cloth strictly so call'd, I think they wouldn't buy.

That

That the *Jews* wherever they were, might go ^{JOHN} whither they pleas'd, with their Chatels, as safely as if they were the *King's* Chatels, nor might any Man detain or hinder them: and the King by this Charter commanded, that they shou'd be free throughout *England* and *Normandy*, of all Custom, Tolls, and Modiations of Wine, as fully as the King's own Chatels were; and that his Liege Men shou'd keep, defend, and protect them, and no Man implead them, touching any of the Matters aforesaid under Pain of Forfeiture, as the Charter of K. *Henry* the *second* did import.

JOHANNES Dei Gratia &c. Sciatis nos concessisse omnibus *Judæis* Angliæ & Normanniæ, libere, ^{The} & honorifice habere residentiam in Terra nostra, & ^{Jewes} omnia illa de Nobis tenenda quæ tenuerunt de Rege ^{great} Henrico, avo Patris nostri; & omnia illa quæ modo ^{Char-} rationabiliter tenent in Terris & feodis, & vadiis & akatis suis: & quod habeant omnes libertates, & consuetudines suas, sicut eas habuerunt tempore prædicti Regis H. avi Patris nostri, melius & quietius & honorabilius. Et si querela orta fuerit inter Christianum & Judæum, ille qui alium appellaverit, ad querelam suam dirationandam habeat Testes, scilicet legitimum Christianum & Judæum. Et si Judæus de querela sua Breve habuerit, Breve suum erit ei Testis. Et si Christianus habuerit querelam adversus Judæum, sit judicata per pares Judæi. Et cum Judæus obierit, non detineatur Corpus suum super Terram, sed habeant Homines sui pecuniam suam, & debita sua, ita quod non inde disturbetur, si habuerit.

JOHN *buerit Heredem qui pro ipso respondeat, & rectum faciat de debitis suis & de forisfacto suo. Et liceat Judæis omnia quæ eis apportata fuerint, sine occasione accipere & emere, exceptis illis quæ de Ecclesia sunt, & Panno Sanguinolento. Et si Judæus ab aliquo appellatus fuerit sine teste, de illo appellatu erit quietus solo Sacramento suo super Librum suum, & de appellatu illarum rerum quæ ad Coronam nostram pertinent, similiter quietus erit solo Sacramento suo super Rotulum suum. Et si inter Christianum & Judæum fuerit dissensio de accommodatione alicujus Pecuniæ, Judæus probabit Catalum suum & Christianus Lucrum. Et liceat Judæo quietè vendere vadium, postquam certum erit, eum illud unum annum, & unum diem tenuisse. Et Judæi non intrabunt in placitum, nisi coram Nobis, aut coram illis qui Turres nostras custodierint, in quorum Ballivis Judæi manserint. Et ubicunque Judæi fuerint, liceat eis ire ubicunque voluerint, cum omnibus Catallis eorum, sicut res nostræ propriæ; & nulli liceat eos retinere, neque hoc eis prohibere. Et præcipimus quod ipsi quieti sint per totam Angliam & Normanniam de omnibus Consuetudinibus & Thelonis, & Modiatione Vini sicut nostrum proprium Catallum. Et mandamus vobis & præcipimus quod eos Custodiatis, & Defendatis, & Manuteneatis; & prohibemus ne quis contra Cartam istam de hiis supradictis eos in placitum ponat, super forisfacturam nostram; sicut Carta Regis H. patris nostri rationabiliter testatur.*

Teste Humf. filio Petri Comitis Essex. &c.

Rot. Cart. 2. Joh. n. 49.

And

And as a particular Encouragement to the *English Jews*, he granted them, farther, by another Charter dated the same day, that all Differences amongst them, which did not concern the *Pleas* of the *Crown*, shou'd be heard and determin'd by *Themselves*, according to their *own Law*. *Deducantur secundum Legem suam & emendantur, & Justitiam suam inter seipsos faciant.* Cart. 2. *Joh. n. 53.*

The Price of these Charters was four thousand Marks, for in the *Oblata* of this year it is thus enter'd.

Judaei angliae dant Domino Regi MMMM. marc. pro Cartis suis confirmandis, & missae fuerunt Cartae Gaufrido filio Petri & Stephano de Pertico, ut eas faciant legi coram se, & coram Dom. Londoniensi & Norwicensi Episcopis, & cum acceperit securitatem de illis quatuor mille marcis reddendis, tunc eis illas Cartas coram praedictis liberet.

Oblata 2. Jo. m. 3.

Hitherto all Matters went smoothly with them. Great Numbers came daily into *England*; and they flourish'd extremely. But, as uncommon Marks of Royal Favour never fail to procure Envy, and ill Will to the Objects of it, they began soon, again, to be calumniated, as *Crucifyers* of Children, false Coiners, and *Emaſculators*; so far that, in the fourth year of this King, one *Boneſand* a *Jew* of *Bedford* was indicted, not for *Circumcising*, but *totaly* cutting off the Privy Member of one *Richard*, the Nephew of *Robert de Sutton*: to which Indictment *Boneſand* pleaded *not guilty*, and was very honourably acquitted.

I

As

JOHN

As this is the *first* Indictment that appears any where upon *Record*, against a *Jew*, the Reader, perhaps, will be pleas'd to see it in the *Original*.

Placita capta apud Bedeford, à die Sancti Michaelis, in tres sept. coram Simon de Pateshal & Ric. de Faukenbrig, & sociis suis, anno Regni Regis Johannis 4^o. rot. 5. in dorso.

Hundred de Clipton.

Robertus de Sutton appellat Bonefand Judæum de Bedeford, quod ipse in pacem Domini Regis, & nequiter, fecit ementulari Ricardum nepotem suum, unde obiit. Ita quod ipse fecit portari eum usque in Terram suam de Haeton, quam ipse habet in vadio, & ibi obiit: & hoc offert probare.

Et tunc Bonefand venit, & defendit totum, & offert Domino Regi unam marcam pro habendâ inquisitione, utrum sit inde culpabilis, vel non.

Et Juratores inquisiti dicunt, quod non est culpabilis inde: Et ideo Bonefand sit quietus, & Robertus in misericordia, pro falso appello.

But the Citizens of *London* offer'd them so many Indignities, and abus'd them in such a manner, that the *King* was forc'd to take publick notice of it. And thereupon wrote a very menacing Letter to the *Mayor* and *Barons*; wherein he told them that he had always lov'd them much, and protect'd them in their *Rights*, and *Libertys*; wherefore he believ'd they retain'd the same affection for him, and wou'd do every thing for his Honour, and the Tranquility

lity of his Kingdom: yet he cou'd not but wonder ^{JOHN} that, since they well knew what special Protection he had *lately* granted the *Jews*, they shou'd so little regard his Peace, as to suffer them to be evil entreated; especially when other parts of the Nation gave them no disturbance. Wherefore he commanded them to take particular care how they were injur'd for the future; assuring them that if any Ill happen'd to the *Jews*, thro' their Connivance, or Neglect, they shou'd be answerable for it. For, (continues the King,) I know full well that these Insolencies are committed only by the FOOLS of the City, and it is the business of *wise* Men to put a stop to them. This happen'd in the 5th. year of K. *John*. The original Letter is written with so much Spirit, and in a Stile so different from things of that Nature, that the Reader won't lose his time in perusing it.

REX &c. Majori & Baronibus *London*. &c. *Semper dileximus vos multum, & jura & libertates vestras bene observari fecimus, unde credimus vos nos specialiter diligere, & ea quæ ad Honorem nostrum, & pacem & tranquillitatem terræ nostræ eduntur, libenter velle præstare. Verum cum sciatis, quod Judæi in speciali nostra protectione sint, miramur quod Judæis in Civitate London. morantibus, malum fieri sustinetis; cum id manifeste sit contra Pacem Regni, & Terræ nostræ Tranquillitatem. Ita quidem magis miramur & movemur, quia alii Judæi, per Angliam ubicunque moram fecerunt, exceptis illis qui sunt in villa vestra, in bona Pace consistunt. Nunc id ta-*

JOHN *men diximus pro Judæis nostris, pro pace nostra: quia si cuidam tantum pacem nostram dedissemus, debet inviolabiliter observari. De cætero autem, Judæos in Civitate London. morantes, vestræ committimus Custodiæ, ut si quis eis malum facere attentaverit, vos manu forti eis subsidium facientes, eos defendatis. Vestris enim manibus eorum sanguinem requiremus, si forte per defectum vestri aliquid mali eis acciderit, quod absit. Scimus enim bene quod per Fatuos Villæ, & non per Discretos, hujusmodi eveniunt; & debent Discreti fatuorum stultitiam compescere.*

Teste me ipso, apud Montem fortem, 29. die Julii.

Pat. 5. Joh. m. 7. n. 18.

What good Reason the King had to be thus tender of the *Jews*, appears from the *absolute Property* he had in them. But tho' he was, as we see, very angry if any of his Subjects hurt them, yet as often as Occasion offer'd, he did not scruple to meddle with them *himself*. For we find, in his tenth year, that one *Robert*, the Son of *Roger*, having marry'd a Wife whose Father was greatly in their Debt, he commanded that the said *Robert* (who seems bound for those Debts) shou'd be discharg'd of them, for Life; and accordingly granted him such a Discharge, under his Great Seal.

REX omnibus &c. *Sciatis quod quietavimus Roberto filio Rogeri, totâ vitâ suâ, de omnibus debitis Judæorum, Willielmi de Chesney, patris Margarete, uxoris ejusdem Roberti; & præcipimus quod inde sit quietus, totâ vitâ suâ, & in hujus rei testimonium*

monium, has Literas nostras Patentes, ei fieri fecimus. JOHN

Teste me ipso 19. die *August.*
Pat. 10. *Joh. m. 5.*

There are so many Instances of such an absolute Jurisdiction in the *King* over the *Jews* Properties, and so many Examples of his *Arbitrary* Execution of it, that I shall take no more notice when they occur in other places: unless I may have leave to give one more Instance, in the *King's* taking away a House from a *Jew*, and giving it, without any consideration, to *Earl Ferrars*.

REX Majori & Vicecom. London. &c. *Sciatis quod dedimus dilecto, & fideli nostro, Com. de Scarrariis, domum Isaac Judæi de Norw. &c. in London. in parochia Sanctæ Margaretæ, cum redditibus & omnibus pertinentiis suis, & cartam nostram ei modo fieri fecimus; ideo vobis mandamus, quod, secundum tenorem ejusdem Cartæ nostræ, ei sine dilatione plenam seisinam habere faciatis.*

Teste me ipso apud Craneborn 8. die *Julii.*
Claus. 15. *Joh. m. 3.*

Yet nothing appears, hitherto, of any general Depredations committed against them by the Crown.

But the next year after, *viz. 1210*, in the eleventh year of his Reign, the King began to lay aside his *Mask*, and finding that no *new* Comers made it worth his while to stay any longer, he set at once upon the *whole Covey* which he had drawn into his Net,
and

JOHN and commanded *all* the *Jews*, of both Sexes throughout *England*, to be imprison'd, till they wou'd make a discovery of their Wealth; which he appointed Officers to receive in every County, and return to his *Exchequer*. Many of them, no doubt, pleaded Poverty, or pretended to have given up All: but as the *Tyrant* was in earnest to have their last Farthing, he extorted it by the most cruel Torments.

1 Matthew
Paris, and
Stow, ad an-
num 1210.

Stow says that the Generality of them had one Eye put out. And *Matthew Paris* tells us that from one particular *Jew* at *Bristol*, the King demanded no less than ten thousand Marks of Silver, (a prodigious Summ in those days!) which being resolutely deny'd him, he commanded one of his great Teeth to be pull'd out, daily, till he consented. The poor Wretch, whose Money was his Life, had the Courage to hold out *seven* Operations, but then, sinking under the Violence of the Pain, ransom'd the Remainder of his Teeth, at the price demanded. The whole Summ extorted from them, at this time, amounted to above *threescore thousand* Marks of Silver.

Besides the natural Avarice and Cruelty of this wicked Prince, the great Necessity he was, at that time, under for Money, might probably occasion this Barbarity: for he was engag'd in War with *France, Ireland, Wales*, and his own Barons. All Calamities which naturally befall a Prince who pretends to be above the Laws, had seiz'd upon him. His Subjects wou'd no longer suffer him. They took up Arms in their own Defence, and call'd upon the *Pope* to assist and protect them; it was *Innocent* the third.

third. While *John*, on the other hand, to shew how little he regarded such a Mediation, sent Embassadors to the *King of Morocco*; promising if he wou'd assist him to enslave his Subjects, he wou'd not only renounce all Obedience to the *Pope*, but even banish *Christianity* from his Kingdom, and himself turn *Mahometan*. So easily did he dream the Change might be brought about, if he once cleans'd the Land from *Popery*, and turn'd away it's Spiritual Pastor! But the prudent Prince rejected his Offers with scorn: well knowing that such an immoral *Apostate* must necessarily bring discredit upon any Religion he pretended to profess. And tho', at the same time, *John* offer'd to surrender his Crown to him, it seems, he had been so well instructed in the nature of our *English Constitution*, as to smile at the Proposition, and say his *People* wou'd not suffer him.

John therefore being disappointed of any forreign Assistance, his Subjects were able for some time, to cope with him, and the Troubles continu'd. Which continuing, likewise, His occasion for Money, the *Jews* were call'd upon a second time, after their *Fleeces* had been suffer'd to grow for four years. In vain did they take Refuge in their common Plea of Inability. For some of them, who dwelt at *Southampton*, being tardy in their Payments, the Sheriff was commanded to imprison them, immediatly in the Castle of *Bristol*, and send up, forthwith, to *London*, all such Summs of Money as he had already receiv'd from any of them, or shou'd receive hereafter.

REX

JOHN
~

REX Vicecom. Southampton &c. *Præcipimus tibi quatenus omnes Judæos de Balliva tua, qui nondum peracquietaverunt se de Tallagio, apud Bristol, super eos posito, vel qui statim se acquietare noluerint, ad Castrum de Bristol, per literas tuas, sine dilatione remittas, & eis ibidem Constabulario nostro liberari facias. Significamus autem illi quod eos recipiet cum illuc venerint. Et omnes denarios quos de illis recipisti, vel recepturus es, sicut te ipsum diligis, habeas in Scaccario nostro apud Westm. in crastin. Assumpt. Beatæ Mariæ.*

Teste me ipso apud Beneden, 26. die Julii.

Claus. 15. Joh. m. 3.

¹ Demur-
rer p. 15.

Jocose *William Prynne*¹ remarks upon this Writt, that the *Jews*, no doubt, were order'd to be sent to *Bristol*, to meet with such another *Tooth-drawer* as one of them had found there, some years before.

But after this second Storm was blown over, they met with nothing, but fair Weather for two years; and then, the War continuing between the *King* and his People, the *Barons* (whose Lands had been miserably ravag'd by the *King's* Forces) coming to *London*, made what Reprisals they cou'd upon the *King's Jews*; and after having ransack'd their Treasures, and demolish'd all their Houses, employ'd the Materials of them to repair the *City* Walls and Gates, which they had broken down at their Entry.

As *Ludgate* had suffer'd most Damage, they rebuilt and fortify'd it with several of the largest Stones; one of which was discover'd about a hundred

dred and fifty years ago, (when it was again pull'd down, in order to be enlarg'd) having the following *Hebrew* Infcription, which was very legible; *מצב ר' משה בן הרב ר' יצחק ח' ו'**. The House of R. *Moseh* the Son of the Honourable R. *Isaac* the Wise and Learned.

Stow', in his Survey of *London*, and other Antiquaries, are very positive that it serv'd formerly for the Front of a House, and that the *Jews* us'd to write their Names over their Doors: but my Lord *Coke*', being of a different opinion, says it was a *Grave-stone*, and that the word *מצב* or *Metzib* signifies a Station, or Mansion in the Earth. But certainly his Lordship cou'd produce no Authority for such an Interpretation; nor do's his Argument drawn from *Hoveden*, in any measure prove that the *Jews* were ever bury'd *within* the City. The word *מצבה* with a *Tau*, do's indeed signify *Tomb-stone*, but such a reading was not warranted.

Yet altho, this year prov'd unfortunate to the *Jews* at *London*, it might be reckn'd favourable to the *Jews* in *General*; for within two months after this Accident, they were acknowledg'd by the *King* to be so considerable a Body of People, as to deserve some Notice in his *MAGNA CHARTA*; an Honour thought proper to be omitted in the new Great Charter, which was afterwards publish'd by King *Henry* the *third*.

Amongst other things, therefore, it enacts, that if any Persons have borrow'd Money of the *Jews*, more

* This Infcription has been sadly mangl'd in all the Editions of *Stow's Survey*; but is thus restor'd by the Learned *Rabbi Isaac Netto*, present Rector of the chief Synagogue at *London*.

JOHN or less, and die before they have paid the Debt, the Debt shall not grow, whilst the Heir is under Age. And if such Debt become due to the *King*, he shall take no more than the Goods express'd in the Deed.

And if any die, and owe a Debt to the *Jews*, his Wife shall have her *Dower*, and shall be charg'd with no part of the Debt.

And if the Children of the deceas'd Person be within Age, their Reasonable *Estovers* shall be provided for them, according to the Value of the Estate which their Ancestor had; and the *Jews* Debt shall be paid out of the Residue.

This great Charter of King *John* was given at *Running Mead*, between *Windsor* and *Stanes*, the 15. day of *June*, in his 17th. year, A. D. 1251. containing this remarkable Clause in the conclusion of it. “*And whereas we have granted all these things for GOD's sake; and for the Amendment of our Government, and for the better Comprising the Discord arisen between Us and our Barons, We willing that the same be firmly held and establis'd for ever, do make and grant to our Barons the Security under written, to wit, that the Barons shall chuse five and twenty Barons of the Realm, whom they list, who shall to their utmost Power keep and hold, and cause to be kept the Peace and the Liberties, which we have granted and confirm'd by this our present Charter; insomuch that if We, or our Justice, or our Bayliff, or any of our Ministers, act contrary to the same in any thing, against any Persons, or offend against any Article of this Peace, and Security, and such our Miscarriage be shewn*”
“to

“to four Barons of the said five and twenty, those ^{JOHN}
 “four Barons shall come to Us, or to our Justice, if
 “we be out of the Realm, and shew Us our Miscar-
 “riage, and require Us to amend the same without
 “delay; and if we do not amend it, or, if we be
 “out of the Realm, our Justice do not amend it with-
 “in forty days after the same is shewn to Us, or to
 “our Justice, if We be out of the Realm; then the
 “said four Barons shall report the same to the Resi-
 “due of the said five and twenty Barons, and then
 “those five and twenty Barons, with the Commonalty of
 “all England, may distress us by all the ways they can,
 “to wit, by seizing on our Castles, Lands, & Possessions,
 “& by what other means they can, till it be amended, as
 “they shall desire; saveing our Person, the Person of our
 “Queen, & the Persons of our Children: & when it is
 “amended, they shall be subject to us as before.

Which Charter, (tho set aside by later Acts of
Parliament, that declare it to be high Treason to
 levy War against the King, upon any occasion,) is
 still originally extant in the *Cotton Library*; and was
 first taken notice of, and publish'd, from some *Copy*,
 by that honest friend to Monarchy, *Bishop Burnett*.

But no sooner was Peace settl'd between the *King*
 and his *Barons*, by granting them this Charter, than
 War broke out again upon his Infringement of it.
 The Barons therefore were forc'd to beg Assistance
 from the *King of Scotland*; who coming with Forces
 to *Berwick*, was encounter'd by King *John*, and over-
 thrown: most of his Army being taken Prisoners, and
 treated very cruelly. But as no *Christians* were will-
 ing to be employ'd in such variety of Tortures as he

JOHN inflicted on them, the *Jews*' who dwelt in those parts, were compell'd to be his *Executioners*. And this is the last publick matter they were disturb'd by in this Reign. For *John*, shortly after, falling sick of an *Ague*, which turn'd to a continu'd Feaver, (from his intemperate eating of *Peaches*², and drinking *new Cyder*,) departed this life in the *Castle of Newwarke upon Trent*, on the 19th. of *October* 1216, after he had reign'd near seventeen years: leaving his eldest Son to succeed him, by the name of *Henry* the *third*.

¹ Chron. de
Mailrojs ad
ann. 1216.

² Stow's
Chron. p.
174. but Q
if Peaches
then
known in
England.

HEN. III. This Prince coming thus to the Crown at the age of *nine* years, continu'd to possess it above *fifty six*; the longest time that ever any King reign'd in *England*. And I think, Sir *William Temple* remarks, that no *foreign* Prince ever reign'd longer, except the famous *AURENG-ZEB*. We shall therefore find the *Jewish* History, in this Reign, containing such *Varieties* as are proportionable to the *length* of it.

A. D. 1216.

His first year began, as his Father's had done before him, with Indulgence to the *Jews*. *William Marshal, Earl of Pembroke*, who was appointed *Guardian* of the Realm during the King's Minority, sent *Writts* to most Parts of the Kingdom, commanding the *Sheriffs* to release all of them that were, upon any account, imprison'd. Many of those *Writts* are now extant in the *Tower*, in a Roll 1. *H.* 3. mark'd *de Judæis deliberandis*. An Example of one of them will be sufficient.

REX Ricardo, filio Rogeri, Salutem. Mandamus
vobis,

vobis, sicut alias mandavimus, firmiter præcipientes, quod sine dilatione, & occasione quacunque, deliberetis Isaac, filium Salomonis, Judæum quem cepistis, apud Winton. ipsumque mittatis quietum, ad Comitem W. Marescallum, Rectorem nostrum, & Regni nostri, apud Winton.

HEN.
III.

In cujus rei testimonium &c.

Teste Com. (viz. W. Marescall.) apud Winton. 21. die April. an. Reg. nost. primo.
Pat. 1. H. 3. m. 8.

And the next year, the *King* being inform'd by his *Council* what great Profit wou'd arise from the *Jews*, if they were kindly dealt with, sent forth the following Writts to the respective *Sheriffs*, and Officers, commanding them to elect twenty four Burgeses, out of every Town where the *Jews* resided in any number, to watch carefully over them, that they receiv'd no injury; and particularly guard them against the Insults of *Jerusalem Pilgrims*. The Names of which *Guardians* were to be Register'd.

REX Constabulario, & Præpositis Gloucest. Salutem. Mandamus vobis, quod sine dilatione liberetis Judæos nostros Gloucest. 24. Burgensibus Gloucestriæ custodiendos; nec permittatis quod ipsi Judæi ab aliquibus vexentur, & maxime de Cruce signatis vel aliis. Nomina autem Burgensium quibus illos committeritis custodiendos, imbrevari faciatis &c.

Teste Comite apud Gloucest. X. die Martii
an. Reg. nostr. secundo.

Claus. 2. H. 3. pars 2. m. 10.
And,

HEN.
III.
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And, as if these Favours were not thought sufficient, soon after this, the same year, several other *Writts* were sent to the *Sheriff* of *Hereford*, and others, not only to protect their Persons, and Estates, from Violence, but likewise from all Suits, in the *Court Spiritual*, or being tried for any matters, before other Judges than such as were especially appointed, for that purpose, by the *King* himself. Which *Writts* were all sent in this Form.

REX *Vicecomiti Hereford Salutem: Scias quod de communi Concilio nostro, concessimus Judæis nostris, ut ipsi maneant in Hereford, sicut solebant tempore Domini Johannis Regis, Patris nostri; & quod talem habeant communionem, qualem habere consueverant inter Christianos. Et ideo tibi præcipimus, quod eos custodias, manuteneas, & protegas, non eis inferens nec inferri permittens, aliquod gravamen vel molestiam; & si aliquis in eo forisfecerit, id eis sine dilatione facias emendari. Et clamari facias per totam Ballivam tuam, quod eis firmam pacem nostram dedimus, non obstante aliqua prohibitione inde facta, ab Episcopo de Hereford, quia nihil ad eum pertinet de Judæis nostris. Et prohibemus tibi ne manus mittas in eos, aut in Catalla eorum, nec eos capias aut imprisones, nec in placitum trahas, aut à Justiciariis nostris ab aliquo trahi permittas. Sed si aliquid fecerint quare poni debeant per vadium, & Plegios, tunc illos & eorum excessus attachies, quod sint coram Justiciariis nostris ad Custodiam Judæorum attornatis, inde responsuri: &*
hoc

hoc facias per visum legalium Christianorum & Judæorum: & non permittas quod placitentur in Curia Christianitatis, occasione alicujus debiti. Et hæc omnia fieri facias, sicut fieri solebant tempore Johannis Regis, Patris nostri.

HEN.
III.

Teste Comite, apud Turrem London. 19. die Junii anno &c. secundo.

Pat. 2. H. 3. pars 1. m. 3.

The like were directed to the Sheriff of Worcester, the Sheriff and Citizens of York, the Sheriff and Constable of Lincoln, the Constable of Stamford, the Constable of Bristol, the Sheriff and Constable of Northampton, the Sheriff of Southampton, and the Citizens of Winchester. (there being Multitudes of Jews then residing in all these Places.)

And to compleat their Security, (that none might do them hurt, under pretence of not knowing them,) the King, by Proclamation, order'd that they shou'd, by way of distinction, wear upon the fore part of their upper Garment, two Broad Strippes of white Linnen, or Parchment.

REX Vicecomiti Wigorniae Salutem. Præcipimus tibi quod clamari & observari facias per totam Balivam tuam, quod omnes Judæi deferant in superiori indumento suo, ubicunque ambulaverint, aut equitaverint, infra villam, vel extra, quasi duas Tabulas albas, in Pectore, factas de lineo panno vel de Parchameno: ita quod per hujusmodi signum, manifeste possint Judæi à Christianis discerni.

Teste Comite, apud Oxon. 30. die Martii.

Claus. 2. H. 3. m. 10.

The

HEN.
III.

The same Orders were sent to *Glocester, Warwick, Lincoln, Oxford, Northampton, and London.*

But these Encouragements causing fresh numbers of them to come hither daily, from foreign parts, the People soon began to find the Inconvenience of it. For, as the *Jews* understood Trade better than our own Merchants, (from the general Correspondance they held with their Brethren, in all Parts of the World,) and (from managing their Traffick as it were by a *common* Stock) were able to under-sell them; no one car'd to by any thing of a *Christian*. The *Wardens* of the *Cinque Ports* were therefore prevail'd on, by some means or other, to seize several of these unwelcome Guests, at their landing, and imprison them.

But as Princes, for the most part, are so imprudent as to believe the People's Interest to be a thing different from their own, the *King*, upon hearing of it, order'd such as were already imprison'd to be set at Liberty; and commanded the *Wardens*, for the future, in no wise to oppose their landing: yet, as if he design'd in some measure to gratify the People, he added these Conditions to his Orders, That every *Jew*, upon his first coming ashore, shou'd swear to inroll his Name before the *Justices* of the *Jews*; and that afterwards it shou'd not be lawful for him to depart the Realm, without a special *Licence*. The Form of the *Writt* was as follows.

REX Custodibus Portuum Angliæ Salutem. Præcipimus vobis quod Judæos qui venturi sunt in Terram

ram nostram Angliæ, de transmarinis partibus, ad morandum in Terra nostra Angliæ, cum Catallis suis, libere, & sine impedimento in portu nostro accedere permittatis; accepta ab eis sufficienti securitate, secundum Legem Judæorum per Fidem eorundem, quod quam citius poterint, veniant ad Justiciarios nostros ad Custodiam Judæorum assignatos, ad inrotulandum nomina eorum in Rotulis nostris. Et si aliquem Judæum, qui de partibus transmarinis venerit, sicut prædictum est, retinueritis, ipsum, & Catalla sua, sine dilatione, deliberari faciatis. Si quos autem inveneritis Judæos, de Terra nostra, qui ad vos venerint ad transfretandum usque ad partes Transmarinas, sine Literis nostris de Licentia transfretandi, ipsos cum Catallis suis arrestari faciatis, donec à Nobis, vel à Justiciariis nostris ad Custodiam Judæorum assignatis inde aliud mandatum habueritis.

HEN.
III.

Teste Petro Winton. Episcopo, ap. West. 13. die
Novemb. an. Reg. nostr. tertio.

But, as the People plainly saw, that this was of very little Service to the Nation, and that as long as the Jews continu'd profitable to the King, there wou'd be no getting ridd of them, they apply'd themselves for Assistance to the Clergy, who seem'd willing enough to do them all the Service in their Power.

Stephen Langton, therefore, Arch-Bishop of Canterbury, (holding a Provincial Synod soon after,) amongst other Things, decreed, "That Jews do not
"keep Christian Slaves. And let the Slaves, (says
"he) be compell'd by Ecclesiastical Censure, to ob-
"serve this; and the Jews by Canonical Punishment,

1 Lang.
Constit.
Sect. 51.
52. an.
1222.

L

"or

HEN. III. *“or by some extraordinary Penalty contriv’d by the
 “Diocesans. Let them not be permitted to build any
 “more Synagogues: but be look’d upon as Debtors to
 “the Churches of the Parishes wherein they reside,
 “as to Tithes and Offerings.*

*“To prevent likewise the Mixture of Jewish Men
 “and Women with Christians of each Sex, we charge
 “by Authority of the General Council, that the Jews
 “of both Sexes wear a linen Cloth two Inches broad,
 “and four Fingers long, of a different Colour from
 “their own Cloths, on their upper Garment, before
 “their Breast; and that they be compell’d to this
 “by Ecclesiastical Censure. And let them not pre-
 “sume to enter into any Church, nor for that End
 “lodge their Goods there. If they do, let them be
 “corrected by the Bishop.”*

And both he and Hugo de Welles, Bishop of Lincoln, (in Hopes to drive them away by Want of Suf-
 tinance) publish’d an Injunction, throughout their
 respective Dioceses, that no *Christian* should presume
 to have Communication with, or sell them any Pro-
 visions, under Pain of *Excommunication*. And the
 same seems to have been done by the Bishop of Nor-
 wich. But these pious Intentions of theirs were,
 likewise, quickly defeated by the King; who dissolv’d
 their *Injunctions* by the following *Præcept*, directed
 to the Mayor of *Canterbury*, the Sheriff of *Lincoln*,
 the Mayor and *Provost* of *Oxford*, and the Bailiffs
 of *Norwich*: commanding all Men to sell them Vi-
 ctuals, and other Necessaries, under Pain of Impri-
 sonment; any *Spiritual* Inhibition notwithstanding.

REX

REX Vicecomiti Lincoln, & Majori Cantuariæ Sa-
ludem. Ostenderunt nobis Judæi nostri Lincolnæ quod
ratione Præcepti, Venerabilium Patrum S. S. Cantua-
riensis Archiepiscopi, & Episcopi Lincoln, facti, de
Judæis, ne quis eis victualia vendat, nec communio-
nem habeat cum eis, nec inveniant aliquem qui eis ali-
quid vendet: Ideo vobis præcipimus quod visis Lite-
ris nostris, præcipi & clamari faciatis ex parte nostra,
in Balliva vestra, quod vendantur eis victualia. Et
si quem inveneritis qui deneget eis victualia, & alia
necessaria, in Civitate Cantuariæ, & alibi, illum ca-
piatis, & Corpus ejus salvo custodiat, donec aliud
mandatum præcipimus.

HEN.
III.

Teste Hugone de Burgo apud Westm. 10. die Novemb.
Clauf. 7. H. 3. pars 2. m. 29. dorf.

Persons unacquainted with the Nature of *false*
Zeal, when back'd by Authority, will scarce Believe
that the *Jews* had been in any great Danger of *starve-*
ing, tho' the King had not interpos'd in this Matter.
Yet *Rapin* tells us, that when the *Gerhardine Here-*
ticks made their Appearance in the Time of HEN-
RY the *second*, and Orders were given not to relieve
them; the Prohibition was so punctually observ'd,
that all those Wretches miserably perish'd with *Hun-*
*ger*¹.

¹ *Rapin*
Hist. fol.
Vol. 1. p.
233.

But tho' the *Bishops* thought it decent to appear
thus openly against the *Jews*, some of the inferior
Clergy, it seems, were of another Mind. For the
Prior of Dunstable, much about this Time, granted
several of them free Liberty to reside within his
Lordship, and to enjoy all the Privileges of it, in

HEN.
III.
~

Consideration of the annual Payment of *two silver Spoons*, each of which was to weigh twelve *Penny Weight*.

Ricardus, Prior *de Dunstaple*, & *totus ejusdem loci Conventus*. Sciatis nos concessisse *Flemengo Judæo de London*. & *Leoni filio suo*, & *suis*, & *servientibus eorum*, ire, & venire, & manere in *Villa de Dunstaple*, bene & in Pace, quiete & Honorifice. Concessimus etiam *eisdem Flemeng*. & *Leoni omnes Libertates & liberas Consuetudines Villæ de Dunstaple*, sicut aliquis *de Hominibus nostris de Villa* eas melius & plenius habet. Nec Nos nec nostri impedimentum faciemus *prædictis Judæis*, quin *lucrum suum fideliter faciant in Villa nostra*, secundum Consuetudinem *Judæorum*. Et nos manutenebimus *prædictos Judæos*, & *suos*, & *eorum servientes*, & *res suas in Villa rationabiliter*, sicut faceremus si *de Nobis teneant*. Pro hac autem Concessione nostra, dabit *Nobis prædictus Flemeng*, quamdiu ipse moram fecerit in *Villa Dunstapliæ*, singulis annis, duo *Coclearia argentea*; quorum utrumque *duodecim Denarios ponderabit*. Si autem *prædictus Flemengus absens fuerit*, *prædictus Leo filius ejus eadem Coclearia eisdem terminis persolvat*. Hæc autem Concessio & Conventio *tota vita prædictorum Judæorum durabit*.

Chartular. de Dunstable fol. 35. b.

These extraordinary Favours therefore (together, with other Encouragements,) cast such a Damp upon the *true Religion*, as suddenly gave Rise to all Manner of Profaneness and Impiety: infomuch that
while

while *Stephen*, the *Archbishop*, continu'd to hold his Provincial Synod, at *Canterbury*, there was brought before him a certain *Jew*, who, not contented with Feigning himself a *Christian*, wou'd needs go into *Holy Orders*; and then, to shew his Disregard of that Sacred Profession, return'd again to *Judaism*. But, as the Fact was plainly prov'd, he suffer'd according to his Deserts. And at the same Time was convicted another Impostor, who pretended to be *Jesus Christ*; and had seduced great Numbers, by shewing them the Marks of Crucifixion, in his Hands, Feet, and Side. He had in his Company an old Woman, who was condemn'd for *Bewitching* him to such Madness; as also for pretending to be the *Virgin Mary*. Nor did such a Spirit of Delusion seize only upon *Man* or *Woman*, but even an *Hermaphrodite*¹ was condemn'd by the same Council, for the same Crimes.

HEN.
III.

¹ Matt.
Par. ad an.
1222. P.
217.

The *Jews* themselves, likewise, from such Indulgence, became soon licentious. For one of them was so ungrateful, as to return the abovemention'd Favour of the *Prior* of *Dunstaple*, by suing him for seven hundred Pounds, on a forg'd Charter. There were several Arguments made use of, upon the Trial, to prove it so, which were very conclusive: But, one, I think, might have been as well let alone, viz. that it contain'd *false Grammar*. The whole Story runs thus, in the *Prior's Register*.

Eodem anno [1221.] Mossy filius Brun, Judæus, vexavit Ricardum, Priorem, de Dunstaple, & Ecclesiam suam, super septingentis Libris, per quandam Cartam; quæ ideo probata est falsa, per Dominum Martinum

HEN.
III.Ricardi
Deceſſo-
rem.

num de Pateſhulla, & alios Juſticiarios Domini Regis, quòd Carta loquebatur de mutuo accepto per Priorem Thomam^r, & ſigillum appoſitum expreſſit nomen Ricardi. Ipſa etiam Carta fuit lota; & inſuper falſam Grammaticam continebat. Unde dictus Judæus incarceratus fuit, in Turri Londoniæ, per annum & amplius; quia alii Judæi dederunt Regi unam Marcam Auri pro Judicio deferendo. Et poſtmodum, cum amplius prorogare non poſſent, dederunt Regi centum Libras, ne ſuſpenderetur in Ligno, in opprobrium Legis ſuæ. Et ſic ſuper Rotulum ſuum, dictus Judæus abjurans Regnum Regis, Utlegatus eſt. Hearn in præfat. Chron. de Dunſt. p. 84.

Which Things being obſerv'd, caus'd grievous Complaints amongſt all good Men; who tho' (according to the true Spirit of *Chriſtianity*) they were againſt *Perſecution*, yet thought that no declar'd Enemies of *Chriſt* deſerv'd ſuch publick Encouragement; leaſt the common People (who cannot judge what *Tolerations* are granted by the Prince, merely on a *Political* Account,) ſhou'd impute it to his Diſregard of *Chriſtianity* it ſelf; and thereby, following his Example, free themſelves from all the conſcientious Reſtraints of it. The King therefore, that he might ſeem to do ſomething in Favour of *Chriſtianity*, and thereby quiet the Minds of his Subjects, (who, at all Times, have been obſerv'd more ready to part with their *Properties*, than their *Religion*,) laid hold of the following ſmall Opportunity, which coſt him but little.

Thro' a monſtrous Way of proceeding, it had become

come a general Custom amongst *Christian* Princes, to seize upon the whole Effects of any *Jewish* Convert to *Christianity*. Under what Colour, or Pretence, none but *Scoffers* can imagine! Yet so Religiously was this *Pious* Practice adher'd to, that the Council of *Lateran* thought proper to forbid it, under the severest Censures; observing very rightly, that, *Melioris conditionis ad Fidem conversos esse oportet, quàm, antequam Fidem susceperint, habebantur*¹. But as *Princes* esteem themselves *above Law*, this, amongst many other good ones, was little regarded.

HEN.
III.

¹ Decretal.
lib. 5. cap. 5.

Now, when one *Augustine*, a *Jew* of *Canterbury*, had renounc'd his Errors, and embrac'd the true *Faith*, and (according to the aforesaid Custom) thereby forfeited all his Goods and Chatels; the King was graciously pleas'd to give him his House again, to live in: notwithstanding (as he express'd himself, in the following Writt of Restitution) that he was *Converted*.

Mandatum est Vice-Comiti de Kant. quod habere faciat Augustino converso, quandam domum in Judaismo in Cant. quæ sua fuit, antequam ad Fidem converteretur; non obstante eo quod conversus est.

Teste Rege apud Red. 17. die Januar.

Claus. 11. H. 3. m. 21.

But so poor an Invitation to the Rules of Holyness, had as little Recompense from *above*, as it deserv'd; for his Subjects were permitted to take notice of other great Disorders in his Government, and not restrain'd from opposing them by Force: The
Barons

HEN.
III.

Barons declaring, that, unless he wou'd restore the *Charter of Liberties* of the *Forrest*, which he had cancell'd at *Oxford*, they wou'd compell him by the *Sword*. Which *Opposition*, join'd with other *Troubles* in *France*, causing the King to want *Money*, brought about that *Chastisement* of the *Jews*, which their *Licentiousness* seem'd to call for. He commanded them, therefore, without *Delay*, to pay into his *Exchequer* the full third Part of all their *Movables*: which, notwithstanding any *Remonstrances*, they were oblig'd to submit to¹.

¹ *Matt. Paris* ad ann.
1230.

And whereas, during the *Sunshine* of the King's *Favour*, they had erected a very stately *Synagogue* at *London*, which surpass'd in *Magnificence* all the *Christian Churches*; the *People*, animated by the late *Taxation*, petition'd the King to take it from them, and have it *Consecrated*; which, accordingly, he comply'd with; causing it to be dedicated to our *Blessed Lady*, and bestowing it on the *Brethren* of *St Anthony* of *Vienna*, together with other *Buildings* adjoining. From whom afterwards, it was call'd *St. Anthony's Hospital*, and in *Process* of *Time*, became annex'd to *Windsor College*².

² *Srow's*
Chron.
p. 182.

³ *idem*
p. 983.

The *Arms* of which old House were *Sable*, a *Pigg Clarinee*, *Argent*³: possibly, to signify that it had left it's *Jewish* Masters: unless you had rather have it to be a *Remembrance*, of *St. Anthony's Porcine Companion*.

The King, in all *Probability*, was induc'd to grant the *Petition* more readily, on *Account* of some fresh *Instances* which the *Jews* had given of their ill *Behaviour*. For, not many *Months* before their *Synagogue*

gogue was taken away, several of them were sent Prisoners to the Tower, from *Shropshire*, and order'd speedily to be tried for Stealing Cloth, and Clipping Money; as this Warrant manifests.

HEN.
III.

Mandatum est Constabulario Turris London. quod Judæos subscriptos quos Rex ad eum mittit, per Adam Custard, & Richard. de Donne, servientes Vicecom. Salop. Vivianum, & Bell. uxorem ejus, Isaac & Annam uxorem ejus, & Agninam Judæam, & Aaron, reſtatos de Latrocinio Panni & Tonsura Denariorum, recipiat, & ipsos in Turre London. salvo custodiat, quousque Stephanus de Segrave venerit London; cui Rex mandavit, quod in primo adventu suo usque London; ipsos Judæos coram se venire faciat, & si ipsos inde culpabiles invenerit, de ipsis fieri faciat quod secundum consuetud. Angliæ fuerit faciend.

Teste Rege apud Reading 3. die Martii an. reg 14.
Claus. 14. H. 3. m. 14.

Every one having heard Talk of the *Wandering Jew* of the *East*, (who is pretended to be alive at this Day,) it may not be thought foreign to our Purpose to insert the Account which was given of him, in *England*, about this Time, by an *Armenian* Bishop, who came hither with Letters recommendatory from the *Pope*, in order to see some curious *Reliques*.

Matthew Paris, (a Contemporary Writer,) tells us seriously, that several Persons examin'd him about this wonderful *Jew*; and that the *Prelate* gave them his Word he was then living in *Armenia*. And an

M

Officer

HEN.
III.

Officer of his Retinue, who came along with him, inform'd the Examiners, more particularly, that this *Jew* had formerly been *Porter* to *Pontius Pilate*, and was call'd *Cataphilus*; and that standing by when our *Saviour* was dragg'd out of the *Judgment Hall*, he smote him upon the Back: at which *Jesus* being offended, turn'd about, and said to him, "*The Son of Man will go, but thou shalt stay till he comes again*". That, afterwards, he was converted to the *Christian Faith*, *Baptiz'd*, and call'd *Joseph*, living to be an hundred Years old. But then growing sick, and impotent, he fell, one Day, into a Swoon; upon coming out of which, he found himself Young again, and as vigorous as a Man of *Thirty*; (the Age he was of, when *Christ* was Crucify'd.) The same Officer assur'd them that his Master was intimately acquainted with this strange Person, and din'd with him, not long before he came into *England*: that *he himself* had seen him, several Times: that he was a Man of great Seriousness, and Gravity: never *laughing* when any Questions were put to him concerning antient History, such as the *Resurrection* of the dead Bodies that came out of their Sepulchres, at the Time of the *Crucifixion*, the *Apostles Creed*, and other Circumstances relating to those Holy Persons: that he was very fearful of *Christ's* Coming to Judge the World: for then, he said, he was to dye; and that he trembl'd whenever he call'd to mind the grievous Crime of Smiteing the *Son of God*, yet hop'd for Salvation, because it was a Sin of Ignorance: *Matthew Paris*¹, I say, tells this Story, and tells it as if he *believ'd* it. But as he is the Prince of our *Monkish*

¹ *Matt. Par.*
p. 242.

Monkish Historians, I shall endeavour to justify him, by the *Belief* of a *Bishop* of *Rocheſter*, which hap-
pen'd about the ſame Time. The Story runs beſt
in *Latin*, and is as follows.

HEN.
III.

Henricus de Sanford, Roſſenſis *Episcopus*, die Sab-
bati, poſtquam Ordines celebrasset, aſtante Clero, &
Populo ſermonem faciens, fiducialiter proteſtatus eſt
dicens: Gaudete omnes in Domino, Fratres, Scien-
tes indubitanter quod uno & eodem die, nuper ex-
ierunt de Purgatorio, REX quondam Anglorum RI-
CARDUS, & Stephanus Cantuariæ Archiepiſcopus,
cum uno Capellano ejusdem Archiepiſcopi, ad con-
ſpectum Divinæ Majeſtatis migraturi; & in illa die
non niſi illi tres de locis pœnalibus exierunt. Et his
dictis meis fidem adhibeatis pleniffimam & certam;
quia mihi, & cuidam alii, tertia jam vice, hoc per
Viſionem revelatum eſt, ita manifeſte, quòd ab ani-
mo meo omnis Dubitationis ambiguitas removetur¹.

¹ Annal. Ec-
cleſ. Roſſ.
ad ann.
1232.

And the Year after this, the *King*, being in the
ſeventeenth of his Reign, ſhew'd as ſtrong Tokens
of *Belief*, as any of his *Subjects*: for he impos'd
a freſh Tax upon the *Jews* of eighteen thouſand
Marks, beſides a Poll Tax: as if he believ'd there
was no exhausting them. *Pat. 17. H. 3. pro Judæis
Angliæ.* The Record containing little more than
the Days appointed for Payment, and being very
long, I ſhall not tranſcribe it. But as Mr. *Madox*
in his *History of the Exchequer*², (mentioning ſome
of the *Jewiſh* Affairs,) complains, that he never
met with the *Foundation Charter* of the *House of
Converts*, which was erected this Year, by the *King*,
I ſhall give it at length, as I diſcover'd it in *Hol-
lingſhead*³.

² p. 176.

HEN.
III.
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REX Archiepiscopis &c. *Salutem. Sciatis nos intuitu Dei, & pro Salute Animæ nostræ, & Animarum Antecessorum & Hæredum nostrorum, concessisse, & hac Charta nostra confirmasse, pro Nobis, & Hæredibus nostris, Domui quam fundari fecimus in Vico, qui vocatur Newstreet, inter vetus Templum & novum, London. ad sustentationem Fratrum Converterforum, & Convertendorum, de Judaismo, ad Fidem Catholicam, & in auxilium Sustentationis eorundem Fratrum in eadem Domo conversantium, Domos, & Terras, quæ fuere Johannis Herbeton, in London, & sunt in manu nostra tanquam Eschæta nostra, (except. Gardino quod fuit ejusdem Johannis, in Vico prædict. de Newstreet, & quod prius per Chartam nostram concessimus Venerabili Patri Radulpho Cicestrensi, Cancellario nostro,) & omnes alias Eschætas quæ tempore nostro, per Feloniam, vel quacunque alia ex causa nobis accident, in Civitate nostra, vel in Suburbio Civitatis nostræ London. Quare volumus, & firmiter præcipimus, pro Nobis, & Hæredibus nostris, quod prædicta Domus habeat, & teneat, liberè, & quietè; bene, & in pace; ad sustentationem Fratrum Converterforum, & Convertendorum de Judaismo, ad Fidem Catholicam, in auxilium sustentationis eorundem Fratrum, in eadem Domo conversantium, Domos, & Terras quæ fuerunt Johannis Herbeton, in London. & sunt in manu nostra tanquam Eschæta nostra, (excepto Gardino quod fuit ejusdem Johannis, in Vico prædicto de Newstreet, & quod prius per Chartam nostram concessimus Venerabili Patri Radulpho Cicestrensi Episcopo, Cancellario nostro)*

&

& omnes alias Eschætas, quæ tempore nostro per Fe-
loniam, vel quacunque alia ex causa, nobis accident, HEN.
III.
in Civitate nostrâ, vel in Suburbio, infra Libertatem
Civitatis nostræ London. sicut prædictum est.

Hiis Testibus venerabilibus Patribus *W. Kaerl. &*
W. Exon. Episcopis, H. de Burgo comite Kan-
tiae; Radulpho filio Nicolai, Godefrido de Cran-
cumbe, Johanne filio Philippi, Amaurico de San-
cto Aumundo; Willelmo de Picheford, Galfrido
de Cawz, & aliis.

Dat. per manum Venerabilis Patris *Radulphi, Ci-*
cestrensis Episcopi, Cancellarii nostri, apud
Westm. 19. die Aprilis.

This House, as we may observe, was situated in
Newstreet, (now call'd *Chancery Lane*) and sub-
sisted many Years by the Name of *the Convert's*, or
Convert's House; but is at Present stil'd the *Rolls*.
The Intent of it's Foundation was, no doubt, very
laudable, being a settl'd Encouragement for all *In-*
fidels to forsake their Errors, and embrace *Chri-*
stianity: which was before so much obstructed by
that bad Custom of forfeiting their Goods. The Care
of this Hospital was committed to a sober and dis-
creet Person, who was stil'd *Custos*, or *Warden*, and
forwarded the Conversion of many of them, that
liv'd under his Government in Ease and Plenty, with-
out being oblig'd for a Subsistence either to destroy
their Bodies, by hard Labour, or their Souls, by *U-*
surv. The *first Warden* of this House, that is any
where mention'd by Name, is *Johannes de Sancto*
Dionysio, in *Pat. 56. H. 3.* as we shall see hereafter.

The

HEN. III. The Garden, excepted in the *Charter*, as given to the *Bishop* of *Chichester*, is still belonging to the *Bishoprick*; and, being turn'd into Houses, call'd *Chichester Rents*.

1. *Stow's Chron.*
p. 171.

2. p. 132.

But this pious Benefaction of the *King's*, seems to have had *others*, of his *Subjects's*, for an Example: for before this Time, viz. 1213, *Richard*, Prior of *Bermondsey*¹ built a House, against the Wall of the said House of *Bermondsey*, call'd the *Hospital of Converts*, in Honour of *St. Thomas*: and Mr. *Wood*, in his History of the *University of Oxford*², mentions another more early, which stood behind the *blue Boar Inn*, contiguous to the *Jewry*; where such as had been induc'd by the Industry of the *Dominicans*, their Neighbours, to embrace *Christianity*, were wont to be lodg'd, and supply'd with all Manner of Necessaries.

3. *Voyage Rome* 3.
p. 224.

What particular Ceremonies were made use of, here in *England*, at the Time of receiving a *Jewish Convert* into the *Church*, I could never find: but, as, in all Probability, they were the same with those of the *Roman Church*, *Misson* may instruct us in this Matter, from his Travels into *Italy*. He tells us, therefore³, that when any *Jew*, or other *Infidel*, at *Rome*, is desirous to turn *Christian*, (unless there be some very pressing Occasion) he is oblig'd to wait till the *Saturday* in *HOLY WEEK*; and then the Ceremony is perform'd in the Church of *St. John Lateran*; (the same wherein, according to common Report, *Constantine* the Great was Baptiz'd.) The Particulars of which, are, First, the *Convert* is to be cloth'd in a Mantle of white Damask, having a Lawn Band

Band, on, and a small silver Cross hanging about his Neck. Then a *Cardinal*, attended by the *Canons* of the Church, proceeds to bless the Water: after which, the Person to be Baptiz'd is presented to him, by his *Godfathers*, and makes a publick Declaration that he *desires* Baptism: whereupon the *Cardinal*, causing him to lean his Breast upon the *Font*, pronounces the usual Form of Words, and pours Water on his Head, with a large Silver Spoon: which being done, the *Profelyte* proceeds with a lighted Taper in his Hand to one of the *Oratorys*, and is there *Confirm'd*; the whole concluding with a *Mass*.

The Author of *Roma Santa* takes notice, upon such an Occasion, that whereas *Jews* naturally stink, they constantly lose that ill Savour after *Baptism*. "*Cosa Maravigliosa*, says he, *che ricevuto il Santo Battesimo non puzzano più*". But *Misson* accounts for the *Miracle*, by answering, that before such Sort of People intend to appear in Publick, they take care to wash themselves well; and that their ill Smell before Baptism, which prejudic'd Men think natural, arises from the Sordidness of their Habits, occasion'd by Poverty. Nor is that *modern* Author singular in his Opinion: for *Venantius* Bishop of *Poictiers* (at the End of the sixth Century) speaking of the wonderfull Effects of *Baptism*, with Regard to *Jews*, says,

*Abluitur Judæus Odor Baptismate divo,
Et nova Progenies reddita surgit aquis,
Vincens Ambrosios suavi spiramine rores.*

Venant. Fortunat. *Poem. lib. 5.*

And tho' the common People of *England* shou'd still retain

HEN. retain such a *vulgar Error*, as that *Jews naturally*
 III. *stink*, the *Jews* ought not to be angry with them;
 for *they* take the same Liberty with us *Christians*:
 affirming, that when the *Serpent* entertain'd *Eve*,
 he infected her with such an ill Savour, that it de-
 scended to all her Posterity, except the true *Israe-*
lites; who were cur'd of it by receiving the *Law*,
 at the Foot of Mount *Sinai*'.

r Maimoni-
 des more
 Nevochim
 pars 2. c. 30.
 p. 281.

The best Way for us, then, to agree the Mat-
 ter, is to say, *that both smell alike*: which I believe
 comes nearest the Truth.

The most remarkable Thing which happen'd a-
 mongst the *Jews* in this Reign, was the famous Trial
 of *Jacob* of *Norwich*, and his Accomplices, for Steal-
 ing away, and *Circumcising*, a *Christian* Child. Which
 prov'd a Case of such Difficulty, that the *Postea* was
 thought proper to be return'd into *Parliament*; and
 cou'd'nt even there be determin'd: the Matter ap-
 pearing, at last, to be of *Spiritual* Cognifance.

The Case was this. As a Boy, of five Years old,
 was playing in the Street, several *Jews* seiz'd, and
 convey'd him to the House of the aforesaid *Jacob*;
 where they kept him a Day and a Night; and then
 binding his Eyes with a Napkin, cut off his *Foreskin*,
 which they put into a Bason, and cover'd with Sand;
 after which, blowing the Sand with their Mouths,
 till they found it again, (the Person, who first dis-
 cover'd it being call'd *Furnepin*,) the Boy, from him,
 was order'd to be call'd *Furnepin*, and declar'd a *Jew*.
 Upon Trial of the Fact, (besides the Boy's own Evi-
 dence,) the Arch-Deacon of *Norwich's Official*, to-
 gether with a great Number of Priests, depos'd on
 Oath,

Oath, that they saw the Boy presently after his *Circumcision*; and that his *Member* was very much swoln, and bloody. And one *Maud* likewise depos'd, that, after the Boy was taken Home again, several *Jews* came to her, and bade her have a care how she gave him any *Swines* Flesh to eat, for he was a *Jew*.

But, tho' all this was allow'd, the Difficulty of the Case seems to have been this. The *Indictment*, as appears from the Record, was not brought till *four Years* after the Fact committed, and when the Skin, by some Art or other, had been made to grow again; (which, *Celsus*' tells us, is practicable in young Persons. And the *Apostle* alludes to 1. *Cor.* 7. 18. *Is any Man call'd, being Circumcis'd, let him not become Uncircumcis'd.*) Now supposing that *Originally* it might have been judg'd *Mayhem*: yet since no Member, or Part of one, was wanting, at the Time of Prosecution; much might be said on both Sides, whether it was *then* such a Felony as was laid in the Indictment, or not. The Matter therefore appearing doubtful; and the *Bishops* protesting, that, as *Baptism* and *Circumcision* were Matters of *Faith*, the Cause ought to be tried in *their* Courts, the *Parliament* consented to part with it.

But for fear I may have been a bad *Reporter*, the Reader will do well to peruse the whole *Record*, himself; which, if he can away with a little bad *Latin* and *French*, will much delight him.

Placitum Loquelae de Judæis Norwich
qui sunt in Prisonsa apud London.

Benedictus phyliscus appellat Jacobum de Norwich, Judæum, quod cum Edoardus, filius suus, puer ætatis quinque annorum, ivit ludendo in via villæ Norwich, vigilia Sancti Ægidii, quatuor annis elapsis; venit idem Jacobus, Judæus, & cepit eundem Edoardum, & eum portavit usque ad domum suam, & circumcidit eum in Membro suo, & voluit ipsum facere Judæum; & eum retinuit per unam noctem, & unam diem in domo sua, quousque per clamorem vicinorum Benedictus venit ad domum, & illum invenit in manibus ipsius Jacobi, & sic ipsum puerum Circumcisum monstravit Officiali Archidiaconi, & Coronatoribus, ipso die; qui præsentés simul, & hoc idem testantur. Qui dicunt, quod viderunt prædictum Puerum circumcisum, & quod habuit Membrum suum grossum, & valde inflatum, & ita aturnatum, sicut prædictum est. Et quod hoc nequiter fecit, & in Felonia, & in despectu Crucifixi, & Christianitatis, & in Pacem Domini Regis; & quod ipse non potuit habere eum nisi per forciam Christianorum, offert disrationare sicut Curia consideraverit. Et postquam circumciderat eum vocavit eum JURNEPIN. Et puer visus est coram Justiciariis, & liquidum est quod circumcisus erat.

Idem appellat de Forcia, & consilio, Leonem, filium Margeriae senioris, & filium Josce Wodon, & plures alios Judæos; qui omnes venerunt præter Edone Joppe, Benedictum Moses, & Isaac; & hi totum

tum defendunt, sicut Judæi versus Christianum. HEN.
III.

Postea, prædictus puer, qui tunc fuit ætatis quinque annorum, & nunc est ætatis novem annorum, requisitus quomodo circumciderunt eum? dicit, quod ceperunt eum, & adduxerunt eum, usque ad domum ipsius Jacobi; & unus illorum tenuit eum, & cooperuit oculos suos; & quidam alius circumcidit eum, quodam cultello, & postea ceperunt peciam illam quam scinderant de Membro suo, & posuerunt in quodam vacyno cum Sabelone, & quæsierunt peciam illam cum parvis sufflatis, quousque quidam Judæus qui vocabatur JURNEPIN invenit eum primò; tunc vocaverunt eum JURNEPIN.

Et Officialis Archidiaconi venit coram Justiciariis, cum magna secta Sacerdotum, qui omnes dixerunt in verbo Dei, quod prædictus Puer ita circumcissus fuit sicut prædictum est, & per prædictos Judæos; & quod viderunt Prædict. Puerum recenter circumcissum, habentem Membrum suum grossum, & valde inflatum & sanguinolentum.

Et Coronatores de Comitatu, & Coronatores de Civitate Norwic, & 36 homines de villata de Norwic, Jurati venerunt, & trove ut fuit circumcissus &c. Et quod juxta Ripam Norwic. il fuit trove ululans, & plorans, per unam Maude de Barneham, & sa file, & que ils luy amesniont a leur maison, & que tout Esteaut les Jewes veigne, & dioit que il fuit Judæum suum, & vocaverunt eum JURNEPIN &c.

Et quando Judæi non potuerunt eum habere propter Christianos, prohibuerunt eidem Matildæ, ne daret ei carnem Porcinam ad manducandam; quia dixerunt, ipsum esse Judæum. Ita quod per vim ve-

HEN.
III.
nerunt Christiani, & abstulerunt puerum prædictum,
à manibus Judæorum.

Et Gaude ex amyne confesse ceo tout &c. Et omnes Judæi sunt in Prisons apud Norwich, præter illos qui fuerunt apud London, quando hæc inquisitio facta fuit. Et omnes Juratores requisiti, Qui interfuerunt ad Circumcisionem illam? Dicunt quod omnes prædicti Judæi fuerunt consentientes facto illo, præter Mosi filius Saloni. Hæc autem omnia facta fuerunt in Curia Domini Regis apud Norwic. Fratribus Prædicatoribus, & Fratribus Minoribus, & pluribus aliis tam Clericis, quam Laicis, præsentibus.

Et tout ceo fuit testify per Ric. de Trefingfield Constable de Norwich, & auters.

Postea coram Domino Rege, & Domino Cantuar. et majori parte Episcoporum, et Baronum Angliæ, quia casus iste nunquam prius accidit in Curia Domini Regis, et præterea quia factum illud primò tangit Deum, et Sanctam Ecclesiam, eo quod Circumcisio et Baptismus sunt pertinentia ad Fidem; et præterea quia non est ibi talis Felonia, nec amissio Membri, nec Mahemium, nec Plaga mortalis, vel alia Felonia Laica quæ possit hominem damnare, sine mandato Sanctæ Ecclesiæ: CONSIDERATUM EST, quod istud in primò tractetur in Sanctâ Ecclesiâ, et per Ordinarium loci inquiratur rei veritas.*

Et mandatur Domino Regi una marca Auri, per sic quod Puer videatur coram Justiciariis, si circumcissus fuit, vel non; et recipitur.

* Viz. *assembl'd in Parliament*, where, formerly, all new and doubtful Cases were to be decided. A Practice that deserves Revival.

Et visus est Puer; et Membrum ejus visum est pelle coopertum, ante in Capite: Et in tali statu liberatur Patri suo, ut eum habeat coram Judicibus Ecclesiasticis; et ipsi Judæi remanent in Prisons.

HEN.
III.

Placit. 19. H. 3. rot. 21.

The Cause therefore, being thus dismiss'd from *Parliament*, came to a fresh Hearing, before *William de Ralegh*, Bishop of *Norwich*; who soon condemn'd four of the Criminals to be drawn at a Horse's Tail, and hang'd.

1 Matt.
Par. p. 360.

From whence we may observe how strangely the Law is alter'd, since the Days of our Forefathers: it being now as highly Criminal in a *Christian Bishop*, to Hang a *Jew*, as it is for a *Jew* to Circumcise a *Christian*. Whether or no it be for the Advantage of the *Commonwealth* to have it so, I shall not presume to determine: But this I will venture to affirm, that, were the Punishment of *Infidels* and *Hereticks*, left to run in the antient *Ecclesiastical* Channel, we shou'd not complain of such Tedioufness in the Process, as the *Temporal* Courts think fit to practice.

It seems, the Citizens of *Norwich*, upon this Occasion, fir'd the *Jewes* Houses. For in *Placit. 18. H. 3. rot. 27. in dorso*, there is a Complaint of the Citizens of *Norwich* against the *Sheriff* of *Norfolk*, for entring their Liberties, beating their Servants, and assisting the *Jews*; who *Justified*; because the Citizens had fir'd the *Jewes* Houses. Which Business was debated before the King, at *Bromholme*; where the *Sheriff* proving his Justification, and that the

Bayliff

HEN.
III. *Bayliffs* of the Town had made no Inquisition concerning the *Burning*, as they were oblig'd to do by Office, they were fined fifty Marks.

But before this *Circumcision* came to be try'd at *Norwich*, the *Jews* seem to have behav'd as ill in *Northumberland*. For the King, upon Petition of the Inhabitants of *Newcastle*, granted them the following Privilege, that no *Jew* shou'd ever reside amongst them.

REX *Vicecomiti Northumberland Salutem. Scia-*
tis quod concessimus, et Charta nostra confirmavimus,
probis Hominibus nostris, de Villâ Novi Castri super
Tynam, et hæredibus eorum, quod habeant hanc Li-
bertatem quod nullus Judæus de caetero tempore no-
stro, vel Hæredum nostrorum maneat, vel residentiam ali-
quam faciat in eadem Villa; sicut plenius continetur in
Charta Regis &c.

Teste &c. Claus. 18. H. 3. m. 16.

I can't say what the particular Offences were, for which this Grant was desir'd; but, let their Misdemeanours be what they will, the *Justices* who were set over them, seem'd resolv'd to keep them in Countenance. For in the *Plea Rolls*, of the same Year, we meet with several Complaints and Inquisitions, concerning the *Bribery* and *Corruption* of *Peter de Rivallis*, *Stephen de Segrave*, and *Robert de Passelw*, *Justices* of the *Jews*: against whom *Simon, Cirographarius Judæorum, petit Literas*. The Event of which was, that *Peter de Rivallis* was depos'd from his Office and oblig'd to surrender *totum Forestarium suum,*

suum, or Justiceship of the Forest; and Robert de *Passelew* was also remov'd: of which the *Jews* had ^{HEN. III.} Notice given them, by the Constable of the Tower, according to the King's Mandate.

Mandatum est Constabulario Turr. London. *quod scire faciat* Judæis London, *et aliis* Judæis qui apud London venerint, *quod de cætero in nullo sint intendentes vel respondentes* Roberto *Passelew*, *de his quæ ad Custodiam* Judæorum *pertinent, donec Dominus Rex aliud inde præceperit.*

T. Rege apud Gloucest. 30. die Maii.
Claus. 19. H. 3. pars 1. m. 21.

This Office of *Justice of the Jews*, must needs have been very profitable, or it wou'd never have been accepted by two such Men, as *Rivallis* and *Passelew*; both which, had been *Treasurers* of the Kingdom; and known to have so much Influence over the *King*, that upon the Quarrel between *him* and his *Barons*, in the Year 1233, they were both *excommunicated*, as the chief Deverters of his Affection from his Natural Subjects¹.

¹ Matt. Paris p. 267.

The nineteenth Year of *King Henry*, which we are now about to leave, will detain you no longer, than to read, if you please, the *first*, *Royal*, *Proclamation* that was issu'd against *Christian Women's* entring into Service with *Jews*. It was directed to the Sheriffs of *Norfolk*, and *Suffolk*, with Command to publish it in every City of both those Counties.

Mandatum est Vicecomit. Norf. & Suff. *quod in Civitate* Norwic. & *singulis bonis Villis Comitatum* suo-

HEN. III. *suorum, clamari faciant, Quod nulla Fœmina Christiana, de cætero, serviat Judæos, ad alendos Pueros suos, vel in aliquo alio officio. Teste Rege apud West. 20. die Januar. Claus. 19. H. 3. m. 14.*

The Reason of which Prohibition (particularly with Relation to their being *Nurses*) is mention'd by none of our Historians. But I suspect it to have been that *foolish Custom*, which at this Time prevail'd amongst the *Jews*, of obliging them to *milk themselves into a Privie, for three Days after Easter-Day; for fear that the Body and Blood of Jesus Christ, which all Christians were oblig'd to receive upon that Holy Festival, shou'd, by Incorporation, be transfus'd into their Children.*

We cou'd never believe such a monstrous Piece of Absurdity, if an Epistle of *Pope Innocent the third*, written to the *Arch-Bishop of Sens*, and the *Bishop of Paris*, not many Years before this Proclamation was publish'd, did not *still* appear in the *Decretals*: which, amongst other Things, concerning the *Jews*, says, "*Accepimus autem quod Judæi faciunt Christianas, filiorum suorum nutrices: & (quod non tantum dicere, sed etiam nefandum est cogitare,) cum in die Resurrectionis Dominicæ illas recipere Corpus & Sanguinem Jesu Christi contingit, per triduum ante eos lactent, Lac effundere faciunt in Latrinam*".

¹ Decretal.
lib. 5. Tit.
6. c. 13.

The abovemention'd Reason for their doing of which, is given us by the *Glossator* of the Epistle. "*Credebant, scilicet, Corpus Christi, descendere in Stomachum, & incorporari*". Which he proves to be impossible, by several learned Arguments, that may be consulted at your Leasure.

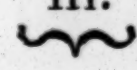
In

In the mean Time I shall proceed to King *Henry's* 20th. Year. And here we find the Popular Aver-
 sion still continuing; for the Inhabitants of *South-*
ampton petition'd the King for a like Privilege with
 the Men of *Newcastle*: that no *Jew* shou'd dwell
 amongst them. Which was granted in the same Form;
 with an Exception of the King's *special Order*. Claus.
 20. H. 3. m. 10.

The next Year, the King keeping his Christmas
 at *Winchester*, sent out Writs to all his *Arch-Bishops*,
Bishops, Barons, Abbots, and Priors, that, without
 any Excuse, they shou'd meet him in *Parliament*,
 upon the *Octaves* of *Epiphany*, at *Westminster*; to
 treat upon Matters of the highest Consequence'. Whi-
 ther, when they were all come, *William de Keele*,
 the King's *Secretary*, stood up, and told them, he
 was commanded by the *King* to say, "that howe-
 ver ill *His Majesty* might have behav'd himself
 hitherto, in being guided by *Foreigners*, He was
 determin'd to be so no longer; for they had cheat-
 ed him of all his Money: and that therefore, as
 he intended, for the Future, to have no other Coun-
 fellows but his Natural born Subjects, he hoped
 they would give him a *fresh* Supply". The Man-
 ner of raising it, he said, was to be left to themselves:
 and tho' the King was very Necessitous in his *private*
 Circumstances, He was willing, if they thought pro-
 per, that the Money rais'd shou'd be dispos'd of by
 their own *Commissioners*, to the *Publick* Advan-
 tage. At which Speech the *Barons* being greatly
 surpris'd, made Answer, that they had already given
 the King such large Sums, without Receiving any
 O Return

HEN.
III.
~

1 Matt. Far.
ad ann.

HEN. III.  Return from him, either of good Government, or Affection, that they thought it inconsistent with their Honours to lay any further Tax upon the People, till they saw better Occasion; and therefore desir'd to be excus'd.

But the *King*, who was not so easily to be satisfi'd, insisting upon the vast Expences he had been at lately, in Marrying his Sister to the *Emperor*; (whose Portion was three hundred thousand Marks) as also from his own Marriage; and likewise, swearing to take their Advice in all Things for the Future, and forsake his *Foreigners*, they were prevail'd upon to grant him a *thirtieth* Part of all their Moveables; and the Clergy did the same. But, as the Money, by Agreement, was not to be dispos'd of without their *Privity*, and Consent, and was, likewise, to be deposited in some *Abbey, Castle*, or other Place of Security, and not in His *Exchequer*: the *King*, finding himself, in great Measure, disappointed, was resolv'd to get Money, by some other Means, which he might call his *own*, and lavish away at Pleasure. He therefore fell to work again, upon his *Jewish Mines*, and extracted no less than *ten thousand Marks*: from the immediate Payment whereof no *Jew* was to be excus'd, but by the *King's* especial *Writt*; as this Record informs us.

Mandatum est Justiciariis ad Custodiam Judæorum assignatis, quod de arreragiis Tallagii Judæorum de 10. mille Marcis quæ collegi præcepit Rex, nullos Judæos quietos esse permittant, nisi Tallagium illud ad Scaccarium Regis pacaverint, vel Literas Regis de

de quietancia inde habuerint, vel aliud rationabile Warrantum producant, quod eis de jure sufficere debeat. HEN. III.

Teste Rege apud Marleburge 13. die Decemb.
Clauf. 21. H. 3. pars 1. m. 19.

And it seems, for his better Security, he oblig'd *ten* of the richest of them, to become *bound* for the Payment of it. One of which, (namely *Aaron*, a *Jew* of *York*,) had the following Discharge given him, the same Year.

REX quietum clamavit Aaron Judæum Eboracens. de Plegiagio 10. mille Marcarum de Tallagio posito super Judæos, unde idem Aaron fuit unus de decem Plegiis.

In cujus &c. Test. R. apud West. 18. die Junii.
Pat. 21. H. 3. m. 6.

It is almost incredible, that such a *small* Community of People were ever able to raise such *vast* Sums, so frequently: yet we may judge of their Wealth in *general*, by what we know of some *Particulars*. One *Hamon*, a *Jew* of *Hereford* died so rich, but two Years before this last Tax, that *Ursula* his Daughter, and Heir, paid the King *five thousand* Marks for a *Relief*¹. (tho', by MAGNA CHARTA, the *Relief* of an *Earl's* Son, for a *whole County*, was ³ settl'd but at *one hundred Pounds*: of a *Baron's* Heir, for a *whole Barony*, at but *one hundred Marks*: and no more than *one hundred Shillings* was to be paid for the *Relief* of a *Knight's Fee*: All which were

HEN. III. call'd the *Antiqua*, or *accustom'd Reliefs* of the Kingdom'.) And the foremention'd *Aaron* of York, agreed with the *King*, but a Year after, to pay him the annual Sum of *one hundred Marks*, during his Natural Life, to be free from Taxes². Which, considering the different Values of Money, is, I believe, as much as the richest *Nobleman* pays at present. Nay, so very great was the Wealth of this Man, that, as he himself solemnly swore to *Matthew Paris*, the *King* had exacted from him, in the Space of *seven Years*, full *thirty thousand Marks of Silver*; and that he had paid the *Queen*, over and above, two hundred Marks of *Gold*: for the antient Duty, I suppose, call'd *Aurum Reginae*: which was the *tenth* Part of all such Sums as were compounded for with the *King*³.

¹ Mag.
Chart. H. 3.
c. 2.

² Rot. fin.
20. H. 3. m.
13.

³ Mat. Par.
ad. 1350.
p. 525.

To lessen the Odium of these Persecutions, it is not improbable that some common *Arts* of *bad Government* were made use of to *blacken* the *Jews*. For, I find, at this Time, several of them were imprison'd at *Oxford*, for forcibly taking away a young *Jew* who had been *Converted*, and *Baptiz'd*. But, as it appear'd afterwards, they knew nothing of the matter; and the *King* commanded them to be releas'd.

Mandatum est Constab. Oxon. quod omnes Judæos quos cepit & captos tenet in Castro Oxon. occasione cujusdam parvi Conversi, & Baptizati, qui dicebatur per ipsos Judæos raptus esse, & qui jam inventus est apud Oxon. sine dilatione deliberet.

Test. R. apud *West*. 4. die *Novem*.

Claus. 21. H. 3. pars 1. m. 22.

The

The 22^d. Year of this King affords us nothing, but what is very much for the Honour of the *Jews*; and, when we find them hereafter accus'd of *false Coining*, or the like Crimes, will oblige us to lay the Fault upon some *particular* Persons, and not think ill of the *whole Community*. For at this Time, they gave the *King* a *hundred Pounds*, that all *Jews*, who by Enquest taken upon the Oath of Lawful *Christians* and *Jews*, or in other due Manner, shou'd be convicted of *Clipping*, *Robbery*, or harbouring of *Clippers* or *Robbers*, might be *banish'd* out of the Realm, never to return again.

Judæi Angliæ debent C. l. ut Judæi, Retonfores, Latrones, & eorum receptatores, per inquisitionem factam per sacramentum legalium Christianorum vel Judæorum, vel alio modo, de prædicta malicia convicti, à Regno ejiciantur irredituri.

Mag. Rot. 22. H. 3. Londonia & Middlesex.

I shall pass over such small Accidents relating to Them, as we meet with in the three following Years; that I may have Time to dwell upon something more wonderful, which then presents itself.

I don't doubt but, most Readers have heard of *Parliament de la Band* in *Edward* the *second's* Time: where the *Barons* came arm'd, against the *two Spencers*, with colour'd Ribbands on their Sleeves, by way of Distinction.

And *Parliamentum Indoctorum*: held at *Coventry* the 6th. of *H. 4.* whereunto no *Lawyer*, by special *Præcept* to the *Sheriff*, was suffer'd to be return'd.

Like-

HEN. III. Likewise Parliamentum Diabolicum: in the 38. of H. 6. so call'd from the infamous Attainder of Edward, Earl of March, with divers of the Nobility.

But I question whether very many are acquainted with PARLIAMENTUM JUDAICUM. Yet such a one was now held (being the 25th. of H. 3.) as properly deserves that Title. For the King directed Writs to the Sheriffs of each County commanding them to return before him, at Worcester, upon Quinquagesima Sunday, six of the richest Jews, from every Town; or two only, from such Places where there were but few: to treat with Him as well concerning his own, as their Benefit; and threat'ning the Sheriffs, that, if they fail'd, he wou'd so terribly handle them, that they shou'd remember it as long as they liv'd.

REX Vic. Northampt. Salutem. Præcipimus tibi, quod sicut teipsum & omnia tua diligis, & sicut vis quod ad te non gravissimè capiamus, venire facias coram Nobis apud Wigorn. Die Dominica prima ante Cineres, sex de ditioribus, & potentioribus Judæis nostris Northampt. & de singulis Villis Comitatus tui, in quibus Judæi manent, vel duos Judæos, secundum Numerum eorum: Ad tractandum Nobiscum, tam de Nostrâ quàm suâ Utilitate. Sciturus quod nisi illuc ad Terminum præfatum venerint, ita Manum nostram tam erga Corpus, quàm Catalla tua aggravabimus, quod tu perpetuo te senties non mediocriter prægravari.

Teste Rege apud Marleberg. 24. die Januar.
Claus. 25. H. 3. dorf. 19.

The

The same Writs appear upon the Roll, for most other Countys.

Great, no doubt, was the Surprise of these unhappy People, to find themselves thus, all of a sudden, made *Counsellors* to the *King*, after so many Years spent in Ignominious Servitude: I cou'd almost think they believ'd He was desirous to become *Jew* himself; when they observ'd how little he regarded the *Christian Sabbath*, by appointing it for their Day of Meeting. But, whatever sanguine Hopes this great Honour might have inspir'd them with; when they came, poor Men, to understand no other Part of *His Majesty's most gracious Speech*, but that he *wanted Money* — *they must raise him Money* — He had call'd them together to think of *Ways* and *Means*, to furnish him with *twenty thousand Marks*; their Consternation was inexpressible. But there was no Remedy. Liberty of Speech, for this one Time, was deny'd in *Parliament*; and they were only commanded to go home again, and get *half* of it ready by *Midsummer*, and the Remainder by *Michaelmas*.

What Occasion, you will say, was there for all this Ceremony? if the King wanted nothing but Money from the *Jews*, why didn't he raise it, after his usual Manner? I profess I know not. But, as the several Writs are still extant upon *Record*, the Fact is incontestable. The only material Difference that I can observe in this Case, is, that, whereas all *former Talliages* were assess'd, and collected by the *King's Officers*; this Assessment was to be made, and levy'd by *themselves*.

Prynne,

HEN.
III.

Prynne, (in his *Demurrer*, p. 29.) has given us above a hundred Names of those Persons, who were return'd to this *Parliament*; but, as they make but indifferent Mufick, I shan't repeat 'em.

The Warrants appointing them *Collectors* ran thus.

REX Ursello *fil.* Ham. Leoni *fil.* Ham. Mosse *fil.* Ham. Jacobo *fil.* Jacobi, Manasser Leveske, Jacobo de Moster Judæis Hereford, *Salutem. Sciatis quod constituimus vos Ballivos nostros una cum Vic. nostro Hereford cui idem mandavimus, ad distringend. omnes Judæos de Balliva vestra ad solvend. nobis Tallagium nostrum de parte quæ vos & illos contingit de hoc ultimo Tallagio nostro, viginti millia marcarum. Et ideo vobis firmiter præcipimus, quod sicut corpora vestra, uxorum & puerorum vestrorum, & omnia catalla tua diligitis, talem distractionem faciatis, &c.*

Teste Rege, apud Westm. 19. Maii.

Claus. 25. H. dorf. 20.

But, notwithstanding all Diligence, such a large Summ of Money cou'd not possibly be rais'd, by the Time appointed; and therefore tho' the *King* did not use to keep his Oath, (with Regard to the Observation of his People's Rights and Liberties) in *this* Case, he was as good as his Word: and barbarously seiz'd upon the Persons of the *Collectors*, together with their Wives, Children, Goods, and Chattels. Such Inhumanity in a *Christian* Country, ought to have a proper Voucher. Take it therefore as it stands upon the *Clause Roll* 25. H. 3. m 9.

Man-

REX W. de Havershall *Salutem. Scire facias* omnibus Vic. qui Judæos habent in Balliva sua, quod omnes Judæos de Balliva sua qui manuceperunt solvere nobis Tallagium suum, una cum uxoribus & infantibus suis, habeant Londini à die Sancti Mic. ad unum mensem: ad respondendum nobis de arreragiis Tallagii sui, &c. Sciturus, quòd, si in aliquo defeceris, tam graviter contra Vos Manum nostram aggravabimus, quod pœna vestra erit omnibus in Terrorem.

Not a Century ago; one of our most *Pious* Princes was severely censur'd, for a menacing *Word*, that dropt from him, to his *Rebellious Subjects*. But surely he might have been justify'd by the Royal *Precedents* of this Reign, that were both *written*, and *seal'd*. For how do those Words sound, just now quoted, "*tam graviter contra vos manum nostram aggravabimus, quòd pœna vestra erit omnibus in Terrorem*"; and in the Conclusion of another Writt. "*Ideo tibi præcipimus &c. ne pro defectu tui, pœna omnibus tremenda tibi infligatur*"?

Yet every Mandate of this King, it must be confess'd, did not run in such a *superbe* Stile; for he is pleas'd to threaten *one* of his Officers no further, than that if he didn't do what he commanded him, he wou'd CLIP HIS CROWN.

But *Bishop Atterbury* informs us, that the Officer threat'ned, in this low Manner, was no higher a Personage than the *Court Barber*.

P

Wou'd

1 Atterbury's Rights of Convoc. p. 437. 2d. Edit.

HEN.
III.

Wou'd you know what the important Business commanded was, the following Præcept will acquaint you.

REX Willielmo de Peretot Salutem. Sciatis quod concessimus & plenam Potestatem vobis dedimus scindendi Capillos Clericorum nostrorum, qui sunt de Hospitio nostro, & familiâ nostrâ, longos Crines ^{* Crooks or Curls.} habentium, & Comas nutrientium, & ad Crocos* capillorum suorum deponendos. Et ideo vobis mandamus quatenus ad hoc modo debito intendatis: hujusmodi Potestatem nostram vobis concessam taliter exequentes, circa prædictos Capillos scindendos, & Crocos deponendos, NE AD CAPILLOS VESTROS FORCIPES APPONERE DEBEAMUS.

Teste meipso apud Clyne 2. die Septembris.

Pat. 21. H. 3. m. 3. dorf.

Did the Seriousness of History allow it, I wou'd remark upon this whole Transaction, that, whatever Character the *Court Barber* might have in his Profession, the *Jews* wou'd very readily grant, that the *King* himself was a *close Shaver*.

But we ought not to omit taking Notice, that the King had, in Reality, some Occasion, at this Time, to demand Money, both from his *Christian* and *Jewish* Subjects. For the King of *France* had long usurp'd from him the Provinces of *Guyen*, and *Poictou*, which he had now an Opportunity of regaining, from an Invitation of the Inhabitants, who promis'd to return to their Obedience, if he wou'd come in Person to assist them. As soon therefore as he cou'd
get

get in his Taxes, he loaded thirty Hogheads with Silver, and set Sail for *Normandy*, in the Beginning of *May*: taking along with him his *Queen, Richard, Earl of Cornwall*, and several others of the Nobility, besides three hundred Souldiers'. But, Fortune not favouring his Designs, he staid in those Parts not much above a Year. Yet during that short Absence, (and notwithstanding the Variety of Publick Business he was engag'd in) he found Leisure to attend Matters of a Private Nature. For, being at *Burdeaux*, he sent Orders to the *Archbishop of York*, whom he had left Governour in *England*, and *Walter de Cantelupe, Bishop of Worcester*, to find out some convenient Place, for the well educating one *Martin*, a *Jewish Convert*, and to give him a Subsistence.

HEN.
III.
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1 Matt. Paris p. 395.

Mandatum est Waltero, Eborac. Archiepiscopo, & Waltero de Cantelup. Wigornienf. Episcop. Quod Martino Converso, faciant administrari in aliqua Villa, ubi possint; & tam de Fide Catholica, quàm literarum Scientia feliciter erudiri.

Teste Rege, apud Burdegal 3. die Feb.

Claus. 27. H. 3. pars 2. m. 2.

From whence it appears, that the House lately founded for *Converts* in *London*, was full, and cou'd receive no more. To encrease, therefore, it's Revenues, another Writt was sent, within two Months, from the same Place, to *W. de Hævenshal*, and *Edward*, the Son of *Odo*, commanding them to receive a hundred Pounds, from the Executors of *Peter de Rupibus*, late Bishop of *Winchester*; *Ad Terras emen-*

P 2

das,

HEN. III. *das, ad opus Conuersorum, Lond. ad sustentationem eorundem:* and to lay out the Money before Midsummer. Claus. 27. H. 3. m 9.

This Bishop is celebrated for his many Charitable Legacies; but, in leaving a hundred Pounds, to the *Jewish Converts*, I am afraid he little thought of encouraging publick *Decyphers*. Yet we shall soon see, that the foolish People of *London*, apply'd to Them, under that Character. For, presently after this, a young Child being dug up, in *St. Benet's Church-yard*, (having several imaginary Inscriptions, upon the Body of it,) the *Converts*, from the *Hospital*, were sent for in all Hast, to interpret them.

But the Story being something tedious, in *Matthew Paris*, (yet not to be pass'd over, for several Reasons,) I must beg Leave of the Reader, to give it him, in *Master Prynne's* Translation of it; whose Stile is much more suitable to the Solemnity of such a *Tale*, than any Thing I cou'd devise my self.

1 Matt. Paris. ad ann. 1244. P. 456.

This Child, then, (as he proceeds to tell us, from his Author,) had a regular *Hebrew* Inscription upon the Thighs, Arms, and under the Paps. "To which Spectacle when as many resorted, admiring at it, and not knowing how to read the Letters, knowing that the Letters were *Hebrew*, they call'd thither converted *Jews*, who inhabited the House which the *King* had founded in *London*; that they, as they loved their Life or Members, for the Honour, Love, and Fear of their Lord the *King*, without Figment of Falshood, might declare That Writing. For the *King's Bayliffs* and Conservators of the Peace were present. They likewise believ'd, neither

“neither without Cause, that the *Jews* had either
 “crucified that little Child in Obloquy and Contu-
 “mely to *Christ* (which was related frequently to
 “have happen’d) or had afflicted him with sundry
 “Torments to crucify him, and when he had given
 “up the Ghost, they had now cast him there, as
 “unworthy the Cross. Moreover there appear’d in
 “his Body blew Marks, and Rents of Rods, and ma-
 “nifest Signs and Footsteps of some other Torment.
 “And when as those *Converts* were brought, to read
 “those Things that were inscrib’d, and study’d that
 “they might perfectly read them, they found the
 “Letters deform’d, *and now not legible*, being ma-
 “ny Ways disorder’d, and toss’d up and down by
 “Reason of the Extension and Contraction of the
 “Skin and Flesh. But they found the Name of the
 “Father and Mother of the little Child, suppressing
 “their Surnames, and that the Child was sold to the
 “*Jews*, but to whom, or to *what End*, they could
 “not find”.

HEN.
 III.

The Story, in all it’s Circumstances, contains some-
 thing *very extraordinary*: but that which to me, ap-
 pears *most* so, is the miraculous Power of the *De-*
cipherers; who were able to make out *Words*, from
Letters that *were not legible*. And that any one
 shou’d take so much Pains as to write the History
 of the Child’s Death upon it’s Body, and yet con-
 ceal the *Authors* of it.

The *King* being, by this Time, return’d into *Eng-*
land, and calling upon the *Parliament*, *still*, for more
 Money, the *Barons* began to inquire, what Sums
 had

HEN.
III.
~

1 Matt. Par.
ad an. 1244.
P. 433.

had lately been furnish'd him by the *Jews*. But, probably, not finding him willing to have *such Kind of Accompts* laid before them, they order'd, that, for the Future, *one Justice of the Jews*, at least, shou'd be appointed by *Parliament*. By which Means they hop'd to be better acquainted with the State of his *Treasury*. To which Order of their's the *King* giving his Consent, and confirming it by *Charter*, they proceeded to such Supplies as were judg'd necessary, and the *Jews* heard no more of Him, till next Year.

But, then, finding himself under a Necessity of going in Person, to repress the Incurfions of the *Welshmen*, He laid a fresh Tax upon them, of *eight thousand Marks*; which they were to pay, under the *new* Penalty of being sent Prisoners into *Ireland*.

Mandatum est Baronibus de Scaccario, & Justiciariis ad Custod. Judæorum assignat. quantum poterint apponant quod 4000. Marc. quas Regi debent Judæi ad hoc Festum S. Michael. tunc omnibus modis solvantur, Thesaurar. & Camerar. ad faciend. inde quod Rex Injunxerit: Et si forte in solutione earund. 4000. Marc. deficerint ad terminum prædict. tunc capiant aliquos de ditioribus Judæis, ut Corpora eorum mittant ad Regem usque Gannock; non omitendo illud pro aliquo custo; & Rex illos faciet deliberari Justic. Hyberniæ, ducendos in Hyberniam, & ibidem in Prisons detinendos. T. Rege apud Gannock in castris X. die Septemb.

Claus. 29. H. 3. m. 2.
By

By this Record we find, that one Half of the Money was to be paid at *Michaelmas*, and by another, upon the same Roll, we learn, that as much more was to be paid at *Christmas*. The Rigour of which Assessment made them fear that their *Wives* and *Children* wou'd, likewise, be imprison'd, as they were for the last Tax. Many Families therefore remov'd, and hid themselves. To prevent which, the *King* issu'd a Proclamation, that if the *Wife*, or *Child*, of a *Jew*, shou'd remove from the usual Place of their Abode, within the Space of one Year, to be computed from the Feast of St. *Andrew*, (which was but two Months after the Writt was first issu'd,) the whole Family shou'd not only be Outlaw'd, and Banish'd, but likewise, all their Goods, and Chattels, fold for the *King's* Use.

Mandatum est Justiciar. ad Custod. Judæorum assignat. quod statim visis Literis, clamari faciant per omnes Comitatus Angliæ, ubi Judæi Regis sunt, quod si aliqua Judæa Uxor alicujus Judæi, vel Pueri sui diffugiant, vel fugam capiant, vel aliquo modo lateant à Villa ubi fuerunt manentes ad Festum S. Andreæ, anno Regni Regis 29, usque in unum annum prox. sequent. Ita quod ad Summonitionem Regis, vel Ballivorum suorum in quorum Ballivis ipsi fuerunt manentes, prompti inveniri non possint; quod Vir ipsius Judææ, & etiam ipsa Judæa, & omnes Pueri sui statim utlagentur, & omnes Terræ, Redditus, & omnia Catalla sua in Manum Regis capiantur, & incontinenti vendantur ad opus Regis:
Et

HEN III. *Et quod de cætero non redeant in Regnum Angliæ, sine speciali Licentia Regis. Teste &c. Claus. 29. H. 3. m. 17.*

And, besides this *Talliage* on Account of his *Welsh Wars*, I suspect, he made them contribute to the Rebuilding of *Westminster Abbey*, which was undertaken this Year. That he made some of them give very largely to the inside Ornaments, is very certain: for we find, upon the last cited *Clause Roll*, m. 2. that one *Crispin*, a *Jew*, was oblig'd to pay twenty eight Marks, *Ad emendum Sericum & Baudekinum* [Silk and Cloth of Gold] *in usum Ecclesiæ Sanct. Petr. Westmon.*

¹ Claus. 30.
H. 3. pars 1.
m. 10. &
32. H. 3.
par. 1. m. 9.

Hitherto, I have been able to find some Colour, in History, for the rapacious Dealings of this Prince: but for the next three Years of his Reign, in which Time he levied a further *Talliage* upon the *Jews*, of *sixty thousand Marks*¹; as his Proceedings were out of all *Reason*, I shall leave them without any *Excuse*; and proceed to consider, by what possible Ways and Means, those *prodigious* Sums cou'd be got together by such a Handful of People, as the *Jews* were, with Respect to the whole Nation.

Their *Traffick*, and *Merchandise*, was, *unquestionably*, very great; from their Universal Correspondance with their Brethren, in foreign Parts, as was before observ'd. But Persons experienc'd in those Matters, will readily answer, that the *largest* Gains of *that Sort*, cou'd never be a Fund proportionable to such *immoderate* Expences. Yet if we consider,
that

that they were the only tolerated Usurers, throughout the King's whole Dominions, the Wonder ceases; and we may very well account for their prodigious Riches.

HEN.
III.
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That they were so, we are sure of: because *Christians* were forbidden all Kinds of *Usury*, both by the *Common*, and *Ecclesiastical* Laws, of those Days. The Fact is too notorious to need any Proof. And that the *Jews*, notwithstanding, were permitted to practice it, is equally certain. For my Lord *Coke* says, that no *Usury* was permitted, but to the *Jews only*; and therefore is of Opinion, that the Statute of *Merton*¹, so far as it relates to *Usury*, was chiefly provided against *them*; as was also the Statute *de Judaismo*; which expressly says, that no *Jew*, hereafter, shall take *Ought* for *Usury*, and thereby plainly proves, that they might do it, *heretofore*.

¹ *Coke's 2d. instit. p 89.*

In vain, therefore, does *Prynne*, in his Demurrer, pretend to argue against that Reverend *Judge*, by proving that *Usury* was equally unlawful, both to *Jew* and *Christian*: for unless he could prove, that nothing *unlawful* might be *permitted*, he might as well say nothing; for all, which that great Lawyer contends for, is, that the *Jews* were *permitted* *Usury*, which *Christians* never were. Which *Permission*, likewise, together with a continu'd *Practice* of it, cannot be more clearly prov'd, than from several of those Records which I have already quoted, concerning *them*, and their *Debtors*.

And, if this single Consideration of their being *the sole Usurers* of the Kingdom, will so readily account for all their Wealth, supposing only such common

Q

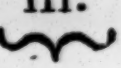
Interest

HEN. Interest as is now lawful amongst *Christians*; what
 III. shall we think of the Matter, if they usually took
fifty in the hundred? which we have good Reason
 to believe they did. For when, at this very Time,
 the *poor Scholars* of *Oxford* petition'd the King against
 their excessive Usury; they thought themselves re-
 liev'd, by an Order to pay no more than *two Pence,*
a Week, for the Loan of *twenty Shillings.*

Judæi Oxon *non recipient à Scholaribus, pro libra,*
in Septimana, nisi duos denarios, & similiter fiat in
minori Summa, secundum suam quantitatem; alio-
quin prædicti Judæi puniantur juxta constitutionem
Regni. Claus. 32. H. 3. m. 9.

Add to this, that the current Coin of the Nation
 was nothing near so much, in those Days, as it is
 at present; whereby People's Necessities for it, to
 carry on even their common Business, was much
 greater, and occasion'd more *Borrowers.* For tho'
 I lately mention'd, that the *King* carry'd over with
 him into *Normandy* thirty *Hogsheads* of Money, we
 must not, therefore, infer, that it was *very plen-*
ty: for a little Money, at that Time, took up a great
 deal of Room: there being as yet, no *Gold* at all
 coin'd in the Kingdom, nor any *Silver,* above the
 Intrinick Value of a modern *Groat;* the Pieces of
 which Size were call'd *Easterlings,* or *Pennys.* Our
*Antiquarians*¹, indeed, tell us that the *British,* and
Saxon Princes were us'd to coin *Gold;* and I believe
 they did: but never in such Quantities as to be more
 common, even in the *Conqueror's* Time, than *Me-*
dals.

¹ Vide
 Hales of
 Sheriffs Ac-
 counts. p. 5.

dals. And, I think, there is not any *Foreign Gold* HEN. III. Coin taken notice of, in the Accompts of these  Times, except the *Bezant*, which must likewise have been very small, from the Value* of it. * 5 s.

But, when I said the *Jews* were the *sole Usurers* of the Kingdom, I meant to have excepted the *POPE*: for he, indeed, was wont to carry on that infamous Trade, in such a shameful Manner, by the Help of several *Italian Merchants*, call'd *Caurini*, that the *Jews* themselves might have profited by His Example. For tho' according to the *strict*, and *Legal*, Acceptation of the Word, his Contracts were not *Usurious*, yet the *Effects* of them were the most unheard of *Usury*. His Method was this: if a Person wanted a Summ of Money, which he cou'd not repay, under *six Months*; He wou'd lend it him for *three*, without any Interest at all; and then Covenant to receive *fifty per Cent.* for every Month afterwards, that it shou'd remain unpaid. Now, in this Case, said he, *I am no Usurer*: for I lent my Money, *absolutely; without Interest*; and what I was to receive afterwards was a *Contingency*, that might be defeated. A *Bond* of this Kind, which surpasses every Thing of *Modern Invention*, is transmitted to us by *Matthew Paris*: and as our *Law-* 1 Matt. Paris. p. 286. *yers*, by this Time, have, very probably, forgot their *Latin*, I shall oblige them with the following Translation of it.

HEN.
III.
~*The Form of a Bond, or Obligation, made to the
Caurini for the Repayment of Money upon Loan.*

“To all that shall see this present Writing, *Thomas* the *Prior*, and the *Convent* of *Barnwell* with
 “Health in the *Lord*. Know ye that we have bor-
 “row’d and receiv’d at *London*, for our selves, pro-
 “fitably to be expended for the Affairs of our Church,
 “from *Francisco* and *Gregorio*, for them and their
 “Partners, Citizens and Merchants of *MILLAIN*,
 “a hundred and four Marks of lawful Money *ster-*
 “*ling*, thirteen Shillings four Pence *sterling* being
 “counted to every Mark. Which said one hundred
 “and four Marks we promise to pay back on the
 “Feast of *St. Peter ad vincula*, being the first Day of
 “*August*, at the *New Temple* in *London*, in the
 “Year 1235. And if the said Money be not all paid,
 “at the Time and Place aforesaid, we bind our selves
 “to pay to the foresaid Merchants, or any one of
 “them, or their certain Attorney, for every *ten*
 “Marks, *forborn two Months, one Mark* of Mo-
 “ney, for Recompence of Damages, which the afore-
 “said Merchants may incurr, by the Non-payment of
 “it; so that they may lawfully demand both Prin-
 “cipal, Damages, and Expences, as above expres’d,
 “together with the Expences of one Merchant, for
 “Himself, Horse, and Servant, until such Time as
 “the aforesaid Money be fully satisfy’d. And for
 “the Payment of such Principal, Interest, Damage,
 “and Expences, we oblige our Selves, our *Church*,
 “and Successours, and all our own Goods and the
 “Goods

“Goods of our *Church*, moveable, or immoveable, HEN.
III.
 “*Ecclesiastical*, or *Temporal*, which we have, or
 “shall have, wheresoever they shall be found, to the
 “aforesaid Merchants, and their Heirs. And do fur-
 “ther recognise, and acknowledge, that we possess,
 “and hold the said Goods, from the said Merchants,
 “by Way of *Courtesy*, until the Premises be fully
 “satisfy’d. Renouncing also for our Selves and Suc-
 “cessours, all Help of *Canon*, and *Civil Law*, all Pri-
 “vileges, and *Clark-ship*, the *Epistle of St. Adrian*,
 “all *Customs*, *Statutes*, *Lectures*, *Indulgencies*, and
 “Privileges obtain’d for the *King of England* from
 “the *See Apostolick*, as also the Benefit of all *Ap-
 “peal*, or *Inhibition* from the *King of England*; with
 “all other Exceptions whether Real, or Personal,
 “that may be objected against the *Validity* of this
 “Instrument. All which Things we promise faith-
 “fully to observe, and in *Witness thereof* have set
 “to the Seal of our *Convent*.

“*Dat. London. die quinto Elphégi* [24. April.]
An. Gratiæ MCCXXXV.

The Remarks upon this Bond by *Paris* himself
 are sufficient. When, says he, the *Jews* came to un-
 derstand this *Christian* Way of preventing *Usury*,
 they *laugh’d* very heartily.

Neither Records or Historians furnish any Thing
 to our Purpose, for the two following Years, except
Fines, *Poll Tax*, and *Talliage*, again, with two Writs
 of a more particular Nature. Of the *former* Kind
 I am afraid the Reader has had enough. I shall
 therefore only make some Observations on the *lat-
 ter*,

HEN.

III.

ter, which may better help us to understand them. The *first* is a Writt wherein the *King* claims, by *Prescription*, to succeed all *Jews* in their Inheritances &c. *Licet de Consuetudine longæva dicatur obtentum in Regno nostro, quod Nos in Domibus, & aliis, quas acquisiverunt Judæi in regno nostro succedere debeamus ipsis Judæis &c.* Claus. 34. H. 3. dorf. Which can never be true if understood *generally*. For who can imagine the *Jews* wou'd purchase Lands, which they cou'd not leave to their Children? it must therefore signify, that the *King* was intitled to their Goods, upon *Outlawry*, or if they departed the *Realm* without *Licence*, or by Way of *Guardianship*, or if they died without known *Heirs*, and made no *Will*. And this is confirm'd by a remarkable Case in the 54th. Year of this Reign, where the *King* entering upon a *Jew's* House after his Death, his Title was disputed; and it being return'd, upon *Inquisition*, that the House cou'd not belong to the *King*, because the *Jew* had behav'd himself well, all his Life Time, and had made his *Will*, according to the Custom of *Judaism*, and left it to his Son, the *King* quitted his Possession, and gave him *fresh Seisin*.

REX omnibus &c. *Quia accepimus per Inquisitionem, quam per Constab. Turris nostræ London. & Majorem & Vicecomites nostros London. fieri fecimus, quod Domus illæ cum pertinent. in Vico de Melchstreet, in Civitate nostra London, quæ fuerunt Cress. fil. Magistri Mossæi quondam Judæi London. non sunt, nec esse possunt, Eschaeta nostra per Mortem illius Cress. qui nunquam in Vita sua in aliquo deliquit*

deliquit contra Nos, sed tanquam Bonus, & Fidelis HEN.
III.
Judæus, bene & fideliter, more Judæorum vixit, &
Testamentum suum secundum Consuetudinem Ju-
daismi nostri fecit, & domos prædict. cum omnibus
pertinent. suis, Cok. filio suo legavit in Testamento
prædict. Nos eidem Cok. Domos prædict. concessi-
mus, & reddidimus; tenend, & habend. in forma
Testamenti supradicti, salvo Jure Cujuslibet. In cu-
jus &c. T. R. apud Windfore 29. die Septem.

Pat. 54. H. 3. m. 3.

The second contains a Royal Licence to the Judges, or Masters of the Jewish Law, to pronounce the higher Excommunication, against all such Jews as refus'd to contribute to the Repair of their Common Burying Place; upon Condition that what Fines they were to pay shou'd be receiv'd by the King.

REX Justiciariis suis ad Custodiam Judæorum assignat. Salutem. Sciatis quod concessimus Judæis nostris London. quod Magistri Legis eorundem Judæor. in Civitat. Lond. promulgare possint Summam Excommunicationem in omnes illos Judæos, qui subsidium aliquod promiserunt ad Cæmeterium London. sustinendum, & illud non solverint. Ita quod Nos, & non alii, de Judæis excommunicatis sufficientes Emendas recipiamus.

Pat. 34. H. 3. m. 3.

To understand which, we must observe, that tho' the Jews are reported to be such Fools, as to Crucify, and Circumcise, Christian Children, they had still
more

HEN.
III.

more Sense than to believe there cou'd be *two distinct Interests in a Community*, one of which, was *independent* of the *Supreme Magistrate*. As therefore they acknowledg'd the *King* to be their *Head* in *Temporals*, so did they, in such Matters as they call'd *Spiritual*. And accordingly (since they had no such standing Power granted them, by the *Law* of the *Land*;) they applied to the *King* for His *Licence*, to put their *Spiritual* Sentence in Execution. The Manner of doing which, was indeed, most terrible. For the poor Criminal was curst with all the Curfes that cou'd enter into the Thought of Man. The *Curse* of *Joshua* against *Jericho*, of *Elisbah* against the *little Children*, that call'd him *Baldhead*, and against his Servant *Gebazi*, for taking a Present from *Naaman*, were all heap'd upon him, at once. The *Evil Spirits* *Metatron* and *Sandalipon* were call'd upon to torment him: *Gout*, *Palsy*, *Stone*, *Cholick* and *Fever*, were wish'd to seize him: The *Earth* was bid to *swallow him*: and, in short, no Imprecation was omitted, that cou'd hurt him: and after all, he was to pay a large Summ of Money, which, you must likewise take Notice, the *King* reserv'd for Himself.

¹ Selden de
Jure Nat.
lib. 4. c. 8.
p. 478. edit.
Wilkins.

² Matt. Par.
p. 421.

There is, indeed, a Story in *Matthew Paris*², belonging to this last Year, of a *Jew*, the *Virgin Mary*, and a *House of Office*, which I wou'd gladly have past over, on Account of *Decency*; but for Fear some Sort of Readers may term it *Partiality*, I must insert it. (begging Leave of *Master Prynne*, once more, to borrow His *Translation*.) You must know then, "There was a certain rich *Jew*, having his Abode
"and

“and House at *Berkhamstede* and *Wallingford*, (*A* HEN. III.
 “*brabam* in Name, not in Faith,) who was very dear
 “to *Earl Richard*, and had a very beautiful Wife,
 “and faithful to him, nam’d *Flora*. This *Jew*, that
 “he might accumulate more Disgrace to *Christ*,
 “caus’d the Image of the *Virgin Mary*, decently
 “carv’d and painted, as the Manner is, holding her
 “Son in her Bosom, to be plac’d in his *House of Of-*
 “*fice*; and which is a great Shame and Ignominy to
 “expres, Blaspheming the Image it self, as if it had
 “been the very Virgin her self, threw his most fil-
 “thy and not to be nam’d Excrements upon her,
 “Days and Nights; and commanded his Wife to do
 “the like. Which when his Wife saw, after some
 “Days she griev’d at it, by Reason of her Sex; and
 “passing by secretly, wip’d off the Filth from the
 “Face of the Image most filthily defil’d. Which
 “when the *Jew* her Husband had fully found out,
 “he therefore privily and impiously strangled the
 “Woman her self, though his Wife”.

1 Prynn's
 Demur.
 P. 24.

The End of the Story is, he was, soon after, con-
 victed of the Fact, and sentenc’d to perpetual Impri-
 sonment: but afterwards Pardon’d, at the Interces-
 sion of *Earl Richard*, upon Payment of seven hun-
 dred Marks.

But while he remain’d in the *Tower*, soliciting
 his Enlargement, it seems, he was accus’d, by *his*
Brethren, of several other Crimes, (in particular of
 Clipping the King’s Coin,) for which, they said, he
 deserv’d Death. And so earnest were they in his
 Prosecution, that they profer’d the *Earl* a thousand
 Marks, to withdraw his Protection from him; but

R

to

HEN. III. to no Purpose: he wou'd not part with his Favourite.

Yet, whatever fair Appearance this Prosecution by *his Brethren* might carry along with it, as if they desir'd no more than to clear the Reputation of their Community, by removing such a Scandalous Member of it; the Truth of the Story seems to be, that, as he was a powerful and leading Man amongst them, and thereby privy to all their Secrets, they were afraid that, sometime or other, he might have been prevail'd upon by his Friend *Earl Richard*, to make such Discoveries as might be universally prejudicial to them, and therefore, since they had gotten him in Prison, they thought it advisable to take away his Life.

I wou'd upon no Account endeavour to encrease those malicious Storys, which, I am satisfy'd, have, for the most Part, without any Reason, been forg'd against this *unhappy People*: But, as I profess to write their History *impartially*, I cannot but say their Behaviour, in this Case, against their Brother, seems to have had some such unwarrantable Foundation. For one of the Offers he made the King, while in Prison, was, that if He wou'd grant him his Liberty, he wou'd prove all the *Jews in England* to have been most wicked Traytors'. He might possibly, like other Prisoners, have pretended *Plots*, and *Conspiracies*, which never subsisted but in his own Imagination; but, since he threat'ned to make such Discovery, and was thereupon endeavour'd to be taken out of the Way, by those whom he complain'd against, I think there is some Reason to suspect, that their *Guilt* was the

¹ Matt. Par.
ibid.

the Occasion of it. And That he actually *did* make some such Discovery, is highly probable: for, soon after his being releas'd from the *Tower*, Writts of Inquisition were directed to the *Justices of the Jews*, commanding them to search after all their Estates, throughout the whole Kingdom, which had been conceal'd from the King's Knowledge; as the following Record testifyes.

Edward. *de* Westminster, Will. *de* Bretun; & Tho. Espernon, *assignati sunt ad inquisitionem faciendam de Concelamentis Judaismi, tam in London, quam alibi.*

Claus. 36. H. 3. m. 14. dorf.

In which Search they were much assisted, by the Informations of a bold, mercylefs Ruffian; who, tho' he was a *Jew* himself, contributed a great deal to the Rigour of the Inquisition, by threat'ning the Persons who made the *Inventorys*, that he wou'd complain of them to the *King*, for being too mild, and partial; assuring them, that if never so strict an Estimate were made of their Riches, it wou'd fall short of Truth: so many Arts, he said, they had to disguise, and conceal them.

But to ballance the Misfortunes of this Year, the *Jews* met with some small Cause of *Triumph*: for the *King* pretending to be touch'd in Conscience, for suffering the *Causini* to continue their Usurious Practices, so long as to be able to purchase most of the great Houses in *London*, insisted upon it that they were *Hereticks*, and *Traytors*; and therefore order'd

HEN.
III.

his Officers to prosecute them, with the utmost Rigour. But they boldly pleading that they were the *Pope's* Servants, and by Him employ'd, and offering likewise to pay down a large Summ of Money, receiv'd no other Punishment, than an Admonition to be ready, when the *King* shou'd next call for them.

Yet not so good was the Fortune of *Philip Lovell*, one of the *Justices of the Jews*: for, he being this Year, convicted of taking *Plate*, and several other valuable *Bribes*, in Order to skreen them from the last *Talliage*, was not only oblig'd to pay a large Fine, but also lost his Office¹.

¹ Paris p.
553.

Pone Seram: Cohibe. Sed quis custodiet ipsos Custodes? —————

My Author insinuates, that his Crimes, of that Nature, were so Heinous, that, had not *John Mansel*, a Favourite of the *King's*, prov'd his fast Friend, it had gone much harder with him.

² Holling.
head. p.
1276.

This *Mansel* was a *Clergy-man*, having, at one Time, all the following Preferrments. *King's Chaplain, Privy Counsellor, Ambassador into Spain, Parson of Maidston in Kent, Parson of Wigan in Lancashire, Chancellor of St. Paul's, Master of Beverlie in Yorkshire, and Chief Justice of England*².

³ Clauf. 36.
H. 3. m. 22.

And if the *Jews* receiv'd any Satisfaction, from these Failings that were discover'd in the *Caurfani*, and their own *Governors*; their Triumph, I suppose, was not a little augmented, by an Indictment prefer'd, soon after this, against a *Jewish Convert*, for a *Rape*, and other Misdemeanours³: as likewise from the Trial of another of their *Justices*, (it was *Robert de*

de la Hoo) who was convicted of putting his Seal to a false Charter; for which he was degraded, and fin'd four Marks of Gold¹.

HEN.
III.

¹ Paris. p.
573.

But, soon, alas! was their Joy turn'd to Mourning, and their *Harps hung upon the Willows*. For the *King*, having again waisted all his Money, upon that Swarm of *Foreigners*, which he still kept about him, caus'd a Rumour to be spread of some sudden Invasion from *Spain*: whereupon, the *Parliament* was summon'd in all Hast, and great Summs demand- ed for Defence of the Kingdom. But the *Barons*, seeing thro' his Device, told him plainly they believ'd nothing of the Story; as soon as there was any Likelyhood of War, they wou'd provide all Things necessary against it; but, for the Present, didn't care to divide their Substance with *Foreigners*².

² idem.
p. 596.

The *King* therefore parting from them in a Fury, commission'd his Brother, *Earl Richard*, to raise what Money he wanted, upon the *Jews*. Which as he punctually endeavour'd to execute, these unhappy People were driven to such Despair, as to resolve, one and all, to depart the Country; and therefore deputed *Elias*³, one of their Senior *Rabbies*, to acquaint the *Earl*, that, (as they plainly perceiv'd their utter Destruction wou'd be inevitable, if they staid any longer in *England*,) they humbly besought the *King* for Leave to go away; assuring him, that, were it in their Power, his Demands shou'd no sooner be made, than satisfy'd; but, that, as Matters were with them at Present, they cou'd not possibly supply him, tho' they shou'd sell their Skins: for, by his Connivance at the *Caurfiri*, and some of his own private

³ id. ib.

HEN.
III.

private Bankers, their Trade had been so far ruin'd, as not to yield them a Subsistence. At the End of which Speech, (it being deliver'd with great Concern, and Vehemence,) the poor old Man fainted, and was with some Difficulty brought again to himself.

Upon which, the Earl, prudently considering that their Removal was no Ways consistent with the *King's* Affairs at Present, (who had rather get Little by them than Nothing,) pretended to be very much their Friend; and answer'd, that the *King* his Brother was their loving Prince, and ready at all Times to oblige them; but, in this Matter cou'd not grant their Request: because the King of *France* had lately publish'd a severe Edict against *Jews*, and no other *Christian* Country wou'd receive them; by which Means they wou'd be expos'd to such Hardships and Difficultys, as wou'd much afflict the *King*, who had always been tender of their Welfare. In short, they rais'd what Money they cou'd, and the *King*, for this once, was contented to take it.

Yet, notwithstanding such manifest Desolation, this loving Prince call'd upon them again the very next Year; and when they presum'd to remonstrate, and again beg'd Leave to depart, they cou'd obtain nothing further than the following Royal Declaration.

1 Matt. Pa-
vis p. 606.

“It is no Marvel if I covet Money; it is an horrible Thing to imagine the Debts wherein I am held bound’. By the Head of God, they amount to the Summ of two hundred thousand Marks; and if I shou'd say three, I shou'd not exceed the Bounds of Truth. I am deceiv'd on every Side. I am a maim'd,
“and

“and abridg’d King; ‘yea now but a halfed King; HEN.
III.
 “For having made a certain Estimate of the Ex-
 “pences of my Rents, the Summ of the annual Rent
 “of *Edward* my Son amounts to above fiveteen thou-
 “sand Marks. There is therefore a Necessity for
 “me to live of the Money gotten from what Place
 “soever, and from whomsoever, and by what Means
 “soever”. Therefore, as Mr. *Prynne* continues to
 exprefs it, being made another *Titus*, or *Vespasian*,
 he sold the *Jews*, for some Years, to *Earl Richard*,
his Brother; that those whom the *King* had exco-
 riated, He might eviscerate.

The Mortgage Deed runs thus in Mr. *Madox*¹. 1 Excheq.
P. 156.

REX omnibus &c. Noveritis nos mutuo accepisse
 à dilecto Fratre, & fideli nostro R. Comite Cornu-
 biæ, quinque millia Marcarum Sterlingorum novo-
 rum, & integrorum; ad quorum solutionem, assi-
 gnavimus, & tradidimus ei, omnes Judæos nostros
 Angliæ. Assignavimus etiam, & obligavimus, eos-
 dem Judæos prædicto Comiti, ad solutionem trium
 millium Marcarum in quibus Nobis tenebantur, de
 Tallagio eidem Comiti faciendo, in hunc Modum;
 videlicet, that the *Jews* shou’d pay to the *Earl*, his
 Executors, or Assigns, in *Quind Trin.* anno 39. 1000 l.
 in *Quinden. S. Mich.* the same Year, 1000 l. &c. and
 that the *Jews* shou’d forfeit 500 l. for every Default
 of Payment. The *King* further grants the *Earl*
 Power to distrain them by their Chatels, and Bo-
 dies; with other Covenants, which may be seen at
 Length in *Rymer*.

Now, can any one that reads this, believe him-
 self in a *Christian* Country? or conceive why a Sett
of

HEN.
III.
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of People worshipping the same God with our selves, shou'd have been *bought and sold like Cattle*, for no other Reason, but, because in some Parts of His Law, they differ'd from the *Christian* Exposition of it? The *Jews* are, certainly, bad Interpreters of *Scripture*, and particularly so, with Regard to *Prophecies*: But it is equally certain, that *Christians* ought not to *Persecute*.

1 Matt. Pa-
ris. ib.

This strange and Tyrannical Proceeding of King *Henry* struck the *Jews* with great Amazement'; and made them apprehensive that their *new* Master *Richard* wou'd reimburse himself, from their Stock, with *Interest*. Yet He, like a wise Manager, considering that if he pull'd off their *Skins*, their *Fleeces* wou'd never grow again, (and being well satisfy'd that their Refusal proceeded from *real* Poverty,) treated them with much more Humanity, than they had hitherto experienc'd.

1 Matt. Pa-
ris. p 912.

But to fill up the Measure of their Calamitys, several of their Brethren, this same Year, were executed for Crucifying a Child, at *Lincoln*, call'd *Hugo*; whose *Legend* is very circumstantially related by *Matthew Paris*². Where you may read How the Child was first fatten'd, for ten Days, with white Bread and Milk, in a secret Chamber: and then, How almost all the *Jews* in *England* were invited to the Crucifixion: and afterwards when it came to be Bury'd, How the Earth cast it up again, and wou'd not retain it in her Bowels: then, How it was thrown into a Well, and there found by the Child's own Mother, who prosecuted several *Jews*, and had them Hang'd for it: and lastly, How the Body was given
to

to the Canons of *Lincoln* to make a Martyr of. HEN. III.

Yet, I have been inform'd that a late Writer of no little Note has flatly contradicted this Story; and, indeed, the Judicious *Monsieur Rapin* says, Tyndal's Translat. fol. vol. 1. p. 364.
 "As for the Imputation of the *Jewes* from Time to Time Crucifying *Christian* Children, one may almost be sure it was a Calumny invented by their Enemies". And the *Jews* themselves not only deny this Story, but all others of the like Kind.

But surely the two following *Records* must make this Matter no longer disputable: the former of which, is the King's *Commission* for *Trial* of the Fact, and the latter a Warrant to sell the Goods of several *Jews* who were found guilty.

REX &c. Rogero de Turkleby, & Nicholao de Turri Salutem. Quia horribile factum nuper perpetratum in Civitate nostra Lincoln. de puero Christiano, no ibidem Crucifixo in dedecus & vituperium Jesu Christi, toto Cordis desiderio vindicari peroptamus, ad ipsius Jesu Christi nominis Honorem, Fidei Christianæ exaltationem, nec non & Pacis nostræ conservationem, Constituimus Vos Justic. nostros ad faciendam pleniorē inquisitionem qui fuerunt de Schola *Peytrevini Magni*, qui fugit pro morte dicti Pueri, & de quibusdam articulis dictum factum contingentibus. Et ideo Vobis Mandamus quod die Mart. prox. ant. Dominic. Palmar. conveniatis apud Linc. ad dictam Inquisitionem faciendam, prout Vobis nuper viva Voce injunximus. Mandavimus enim Vic. nostro Linc. quod 12 tam milites quam alios Liberos & Legales Homines de propinquioribus *Visnet. Civitat. Linc.* & 12.
S
Le-

HEN.
III. *Legales & discretos Cives ejusdem Civitat. una cum
Majore, Ballivis, & Coronator. dict. Civitat. per quos
rei Veritas in præmissis melius & plenius investigari
valeat & inquiri, & omnes Judæos & Judæas qui
aliquibus Judæis in eadem Civitat. infra biennium pro-
ximo præteritum sunt obsecuti, dictis die & loco co-
ram Vobis venire faciat, ad dictam Inquisit. plenius
faciend. Et quod ipse Vic. assumptis secum Coronato-
ribus nostris Com. sui, Vobis ad præmissa faciend. di-
ctis die & loco assistat diligenter. In cujus &c. T. R.
apud Norwic. 27. Martii. Pat. 40. H. 3. m. 17. dorf.*

REX omnibus &c. *Sciatis quod constituimus dilectos
& fideles nostros Simon Passelewe, & Will. de Leigh-
ton, Vic. nostros London. ad vendend. per Visum & te-
stimonium legalium Hominum, domos quæ fuerunt Ju-
dæorum Linc. suspensorum pro Pueri Crucifixo ibidem,
prout Commodo nostro magis viderint expedire; &
ad inquirend. quo devenerunt Catalla eorundem Ju-
dæorum &c. Pat. 40. H. 3. m. 5.*

1 Book 3.
p. 87.

It was wrong, therefore, in the Rev. Dr. Fuller
to say, in his *Ecclesiastical History*, "How suffi-
ciently these Crimes were witness'd against them,
"I know not. In such Cases, *weak Proofs* are of
"Proof against Rich Offenders. And we may well
"believe, that if their *Persons* were guilty of some of
"these Faults, their *Estates* were guilty of all the rest".

What particular Honours were paid to the Body
of this Infant Saint, by the *Canons* of *Lincoln*, are
no where remember'd: But a very good Judge of
Antiquities, and all other Parts of *polite Learning*,
imagines,

imagines that he discover'd His *Tomb* laſt Summer, in the *Cathedral*, after it had been ſcarce taken Notice of for ſeveral hundred Years. The following Account of which Matter was communicated to me by the Favour of the R^d. and Learned Mr. *Francis Wiſe*, Fellow of *Trinity College* in *Oxford*. HEN.
III.

Some Account of an Ancient Monument in LINCOLN CATHEDRAL. By Smart Lethieullier Eſq.

In the Iſle on the South Side the Choir at *Lincoln*, there are the Ruins of an Ancient Shrine or Monument built with Stone, which ſeems to have been painted and adorn'd with Sculpture, but is now ſo much defac'd that ſcarce any Idea can be form'd of its primitive Structure.

This is vulgarly call'd the Shrine of *St. Hugh*; but little Notice, or farther Enquiry, has for many Years been employ'd about it.

In the Lord *Hatton's* Library there is a Collection of Drawings of all the ancient Monuments in this Cathedral, taken by Order of Sr. *William Dugdale* A^o. 1642, where many of the Braſs Plates, and other Antiquities, are happily preserv'd, which ſoon after felt the Rage of thoſe Civil Diſſentions that enſu'd.

From a Drawing in that Collection it is I ſuppoſe (for he has left his Readers to gueſs where) That Dr. *Stukeley* in his *Itinerarium Curioſum* has given a Print of the foremention'd Monument, as entire, and call'd it THE SHRINE OF ST. HUGH, THE BURGUNDIAN BISHOP OF THIS SEE.

Mr. *Willis* in his Hiſtory of this Cathedral has

HEN. likewise call'd it the Shrine of ST. HUGH THE BISHOP, but, (as he has since inform'd me) upon the Doctor's Authority only.

Having pass'd some Days at *Lincoln* during this last Summer 1736, and taken a particular View of the many Remains of Antiquity it can shew, and also thoroughly examin'd it's truly venerable & grand Cathedral, I imagine I found sufficient Reason to dissent from the two foremention'd Gentlemen; and shall endeavour to prove, that this Monument was never erected in Memory of *St. Hugh the Bishop*, but plac'd as a Shrine dedicated to a remarkable Saint of that Name; I mean THE BOY HUGH Crucify'd by the *Jews* dwelling in this City *An. 1255. the 40th.* of King *Henry* the 3^d. whose Murder was by that Age esteem'd a Martyrdom, and his Sufferings a sufficient Title to be register'd among the Saints in their Kalendar.

The Story of *St. Hugh the Bishop of this Church* is well known to every one who is conversant with our *Ecclesiastical* Historians. His Sanctity of Life, and Munificence to his Church (a Part of which He entirely new built) rais'd the highest Veneration of Him whilst living, and procur'd Him Canonization after Death. Nor did two *Kings* viz. *John* of *England*, and *William* of *Scotland*, think it beneath their Dignity to assist in carrying his Corps to its last Repository. This we are assur'd was at the East End of the Church, in the Part He had new built, just behind the High Altar. There a Shrine was erected over Him, and dayly Devotion pay'd, till the *Reformation* put a Period to such mistaken Zeal.

In

In the *Archives* belonging to this Church, I was shewn an original Inventory of the Riches transfer'd from hence to *Henry VIIIth*. Exchequer, among which, was the Shrine of this *St. Hugh*, there said to be of Gold; and no Doubt, at the same Time the Canopy, and Rails, with whatever else belong'd to it, was remov'd out of the Church, tho' the Marks of them remain visible on the Pavement and against the adjoining Pillar to this Day.

HEN.
III.

In the same Place, his worthy Successor *Bishop Fuller*, a great Restorer of the decay'd Antiquities of his Church, erected a neat Table Tomb of Marble, with an Inscription in Memory of Him, already printed by Mr. *Willis*.

The true Situation of *St. Hugh* the *Bishop's* Shrine, being thus ascertain'd, and there being, I believe, no Instance of *two* Shrines existing in the same Church, dedicated to one and the same Saint, we may safely conclude that the Shrine in the *South Isle* was not intended for *this* *St. Hugh*, [viz. the *Burgundian Bishop*.]

I shall therefore now proceed to my Reasons for ascribing the foremention'd Shrine to the Boy *ST. HUGH*.

Matthew Paris tells us, "*Cum hæc [de morte Hugonis] Canonicis Ecclesiæ Lincolnienfis innotuissent, petierunt Corpusculum sibi dari, & concessum est illis, & cum ab infinitis satis consideraretur, honorifice in Ecclesia Lincolnienfi, tanquam pretiosi Martyris humabatur.*"

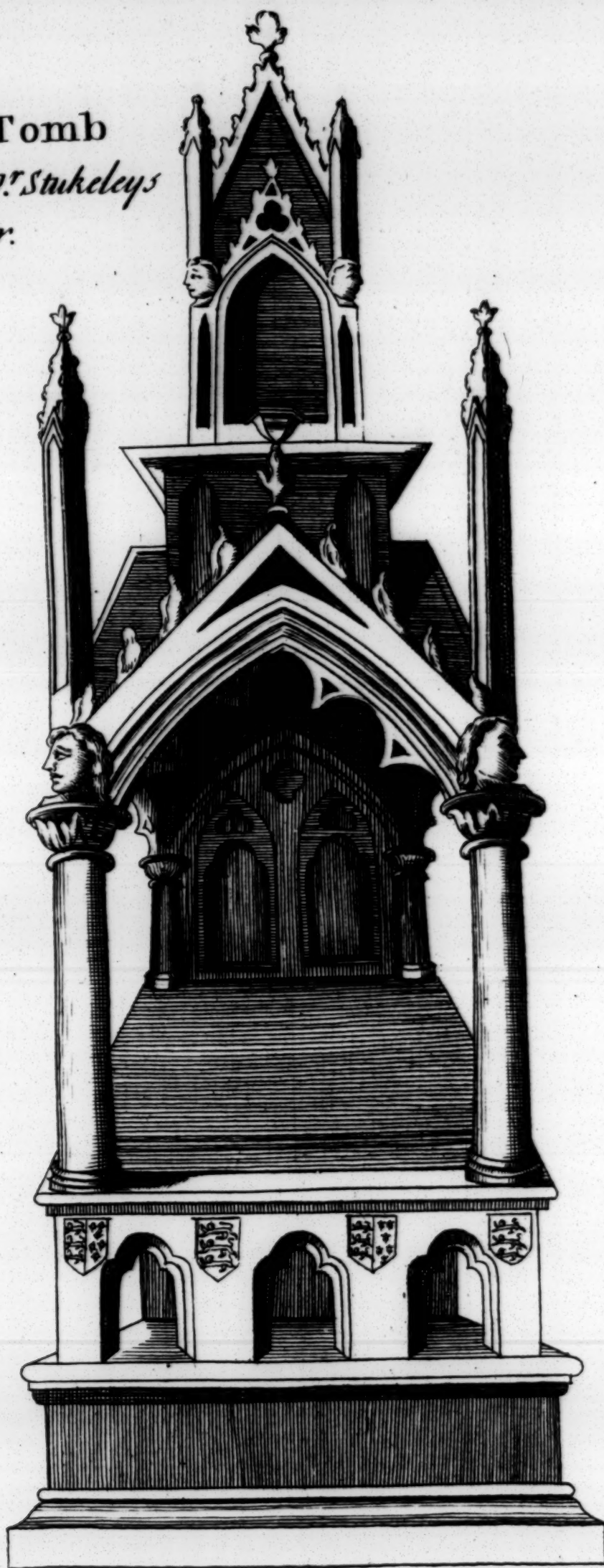
And upon a strict Enquiry among some of the Gentlemen belonging to the Church of *Lincoln*, I found the

HEN. III. the Tradition was not *wholy* lost of this [Tomb in Dispute] having been the Shrine of the Crucify'd Boy. But what farther confirm'd me in it, was the Statue of a Boy in Free-Stone (formerly painted) about 30. Inches high, in the Attitude of one who had suffer'd that Death, the Wounds in the Hands and Feet, and likewise that in the Side, with Blood painted as issuing from it, are all very visible; there is a Cloth wound about the Middle, and a Sort of Mantle hanging on the Shoulders; the Left Hand is plac'd a little below the Breast, *and the Right elevated, with the two Fore Fingers extended in the usual Posture of Benediction.* The whole Shape of the Body plainly demonstrates that it was the Statue of a Child, tho' the Head is broke off, most probably at the same Time when almost every Statue in this Church felt That Effect, of Ignorance and Zeal.

This Statue from constant Tradition they affirm, once stood on the foremention'd Shrine in the South Isle, but upon its Removal from thence was set by in a dark Passage behind the High Altar, where I found it, long cover'd with Dust and Obscurity.

From the foremention'd Drawing in the Lord *Hatton's* Library, it is plain this Statue was remov'd before the Devastations committed by *Oliver's* Soldiers; I am inclin'd to think it was done in *Henry* the VIII^{th's} Time, pursuant to an Order I have seen for removing all Causes of Idolatry or Superstition out of this Church; but the Materials not being worth transmitting to the King's Exchequer, it was set aside in the By Place where it now remains, a Monument of its original Intent.

St.
Hugo's Tomb
*as it stands in D.^r Stukeleys
Itinerar.*



I hope I shall be pardon'd for dwelling so long on an Affair which may to some seem trivial, but I ^{HEN. III.} thought worthy Notice, as rescuing an ancient Monument from Misrepresentations, and producing a farther Evidence in a controverted Point of our *English* History. ———

Thus far this worthy Gentleman. And I must own my self much oblig'd to him, for so Critical a Dissertation upon a Point that so nearly concerns my Subject. But as he has help'd me to clear up this Matter a little farther, my self, by letting me know where I might see a true Draught of this Tomb, I think the least Return I can make, is to acquaint him with my *own* Opinion of the Case; tho' I am afraid it is not right, since it unhappily differs from *His*; and my Objections are so very obvious, that, were they *real* Objections, I believe he wou'd have taken Notice of them Himself.

My own Opinion, then, is, that this *Tomb* in Dispute, does neither belong to the *Boy*, nor to the *Bishop*.

My Reason is, that upon viewing it as it stands in Dr. *Stukeley*, (without either Image or Inscription,) we find four *Shields*, or *Escutcheons* plac'd in a Row, charg'd, alternately, with the *Arms* of *England* and *France Impaled*, and the *Arms* of *England* by themselves.

Now, what Relation have these *Arms* either to the *Bishop*, or the *Boy*?

They were plac'd there to denote, that the *Tomb* was erected by *Order*, or at the *Charge* of those Persons to whom the *Arms* belong'd. By

HEN.
III.
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By no Means. — Such a *Device* had been too *Equivocal*.

I confess, indeed, that upon any *other* Place than a *Sepulchral Monument* the Thing is frequently done: but in such a Case as this, I believe there is no Instance of it. For *Weaver* and all other Authors who treat of *Tombs*, whenever they meet with one without *Figure* or *Epitaph*, constantly affirm it to belong to *such*, or *such* a Person; *because* it bears *this* or *that* Coat of *Arms*.

Besides, I wou'd beg Leave to lay some Strefs upon the *Alternate* Bearings. For had the *Arms* been plac'd there to signify only at *whose* *Expence* the *Tomb* was erected, there had been no Need of any such *Variation*: for whether it was done by a *Baron* or *Femme*, either of 'em had a Right to continue the *Impalement* thro' *all the four Shields*.

But in *Funeral* or *Sepulchral* Cases it is otherwise. For by the Rules of *Heraldry*, if either Person is *alive* to whom such an *Impalement* belongs, the Person that is *dead* must always have His, or Her, own *single* Coat Marshal'd alternately with the *Impal'd* Coats, (if there be more *Escutcheons* than one,) to distinguish the *Survivour*. Or if they are Both dead, *still* such a *Variation* is observ'd, to shew for *which* Person *only*, the Monument is erected.

The *Arms*, indeed, will well enough agree with the *Chronology* either of the *Boy* or the *Bishop*; for since the *French Arms* are *Impaled*, and not *Quarter'd* with the *Arms* of *England*, we are sure this Tomb must have been more early than the Beginning of *Edward the third*. And the Antiquity of
it

it is likewise prov'd from the *Fleurs de Lis* being ^{HEN. III.} *Semée* and not stinted to *three*, as they were in later Ages.

But if, notwithstanding these seeming Objections of mine, the Tomb shall *still* be adjudg'd, by more knowing *Antiquarys*, to belong either to the *Bishop* or the *Boy*, I think Mr. *Lethieullier's* Opinion, by much, the most probable: tho' I find Dr. *Stukeley* and Mr. *Willis* supported in theirs by the Concurrency of *Bishop Sanderson**.

But to return to more certain History. Soon after the Mortgageing of the *Jews* to Earl *Richard* as before mention'd, He was elected King of the *Romans*; and then, as if *Kingship* had infected him with *ill Nature*, he became almost as cruel to 'em as his Brother had been before him; not allowing them *Bail*, in any Case they were arrested for, tho' the *Attorney's* that manag'd Matters for him were Both *Jews*.

Mandatum est Constabulario Turris London. quod nec ipse, nec Vicecomes, Judæum vel Judæam arrestatum pro debitis Ricardi Romanorum Regis deliberet, ad mandatum Justiciariorum, vel alterius cujuscunque, sine assensu, & voluntate, Cresse & Abraham, Judæorum Attornatorum prædicti Regis Alemanniæ. T. R. apud Windf. 17. die Januar.

Claus. 41. H. 3. m. 6.

But, if in *Money-Matters* they were strictly dealt with, in all *other* Respects they found unusual In-

* Vide *Peck's Desiderata curiosa* vol. 2. lib. 8. p. 4.

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dulgence.

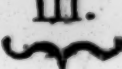
HEN.
III.
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dulgence. For the *Prelates*, at this Time, complain'd that when any *Jew* was prosecuted in *their* Courts, for Crimes of a *Spiritual* Nature, such as striking a *Clerk*, *Sacrilege*, *Adultery*, or the like: the *King's Courts* wou'd immediately send a *Prohibition*, under Pretence that they had *proper Judges of their own*, who might, and ought to have Cognisance of such Matters. And when they were remitted to those Judges, they were constantly acquitted, if they did but deny the Fact, and cou'd get a *Christian* and a *Jew* to *affirm* their Innocency: for no *Oath* was ever administer'd either to the Criminal or his Witnesses; nor was the Prosecutor so much as allow'd to *prove* his Accusation.

And in Pursuance of this Complaint, *Boniface*, Archbishop of *Canterbury*, enacted in his *Provincial Synod*, at *Lambeth*, "that because *Ecclesiastical* Judicature is confounded, and the Office of *Prelates* obstructed, when a *Jew* offending against *Ecclesiastical* Persons, and Things, is convicted of these or other Matters, which belong to the *Ecclesiastical* Court, of *pure Right*, and yet is not permitted by the *King's Sheriffs*, or *Bailiffs*, to stand to the *Ecclesiastical* Law; but is rather forc'd to betake himself, to the *King's Court*: therefore all such *Jews* shall be driven to make Answer in such Cases, before a *Judge Ecclesiastical*, by being forbidden to Traffick, Contract, or Converse with the *Faithful*: and they who forbid and obstruct them, and distress *Judges*, and others, on this Account, shall be coerced by the Sentences of *Excommunication* and *Interdict*".

¹ *Boniface*
Constit. §. 7.

This

This, indeed, was a very *bold* Constitution, and in plain Defiance of the *Common Law*; but we must remember, that at the Time of publishing it, the *King* was in open War with his *Barons*, and the *Archbishop* no less a Person than the *Queen's Uncle*, and Brother to *Peter*, Earl of *Savoy*. But how to reconcile it with the *Apostle's* Præcept, JUDGE NOT THOSE THAT ARE WITHOUT', will be more difficult. HEN. III. 

And besides these Indulgencies complain'd of, *some Jews* were so fortunate as to be skreen'd even in *Money-Matters*, by the highest Intercession. Thus *Cressy*, and two other *Jews*, of *London*, were excus'd from *Taxes*, for five Years, at the Request of the *King of the Romans*, Pat. 41. H. 3. par. 1. m. 8. And, the same Year, *Jacob Cressy*, and his Son *Benedict*, were discharg'd from *Talliage*, during their joynt Lives, and the Survivour of them, at the Desire of the *Queen*. Ibid. m. 3. And, two Years after, we find the *King* restoring one *Emanuel*, the Son of *Elias*, to the Possession of two Bonds which he had forfeited, at the Instance of *Alphonso King of Castile*. So that during their Subjection to the *Earl*, we find their Circumstances not altogether so deplorable as they had been: tho' the *King*, about this Time, (to please his *Council*) gave a *Civil* Sanction to *Archbishop Langton's Constitutions*, formerly publish'd, and added some farther Hardships of his own. The whole, as they were new modell'd, running in the following Manner.

REX providit & statuit, &c. Quod nullus Judæus maneat in Anglia, nisi servitium Regis faciat. Et

HEN.
III.
~* Syna-
gogues.

*quam cito aliquis Judæus natus fuerit sive sit Mascu-
lus sive fœmina serviat Nobis in aliquo. Et quod nul-
læ Scholæ* Judæorum sint in Anglia, nisi in locis illis
in quibus hujusmodi Scholæ fuerunt tempore Domini
Johannis Regis patris Regis. Et quod universi Judæi
in Synagogis suis celebrent submissa voce, secundum
ritum eorum, Ita quod Christiani hoc non audiant. Et
quod quilibet Judæus respondeat Rectori Ecclesiæ, in
cujus parochia maneat, de omnibus parochialibus ad do-
mum ipsius Judæi spectantibus. Et quod nulla Nu-
trix Christiana de cætero lactet aut nutriat puerum
alicujus Judæi, nec aliquis Christianus, vel Christiana
serviat alicui Judæo vel Judææ, nec cum ipsis come-
dat, vel in domo sua commoretur. Et quod nullus Ju-
dæus vel Judæa comedat aut emat carnes in Quadra-
gesima. Et quod nullus Judæus detrahat Fidei Chri-
stianæ, vel publice disputet de eadem. Et quod nul-
lus Judæus habeat secretam familiaritatem cum ali-
qua Christiana, nec aliquis Christianus cum Judæa. Et
quod quilibet Judæus ferat manifestam Tabulam*. Et
quod nullus Judæus ingrediatur aliquam Ecclesiam vel
aliquam Capellam nisi transeundo, nec in eis moretur
in vituperium Christi. Et quod nullus Judæus impe-
diat aliquo modo alium Judæum volentem ad fidem
Christi convertere. Et quod nullus Judæus recepte-
tur in aliqua villa sine speciali licentia Regis, nisi in
villis illis in quibus Judæi manere consueverunt. Et
mandatum est Justiciariis ad custodiam Judæorum
assignatis, quod sic fieri, & sub incursione Bonorum
prædictorum Judæorum firmiter teneri faciant.*

* His
Badge.

Claus. 37. H. 3. m. 18. Per Regem & Consilium.

These

HEN.
III.

These Injunctions, I suspect, gave Rise to that *Fable*, of one of their *own* Historians¹, that all the *Jews* in *England* were commanded by this *King*, to change their Religion; having their Children, under six Years of Age, taken from them, and brought up *Christians*: which he says was occasion'd by the Marriage of a *Christian Priest* with a *Jewish Woman*, whom he was desperately in Love with, but cou'd obtain from her Parents on no other Condition than *Circumcision*; which so enrag'd the Populace, that they wou'd have burnt all the *Jews* alive, if the *King*, to pacify them, had not given the aforementioned Orders. And this Accident he fixes to the Year 1260, or forty fourth of *Henry*. But how *Solomon Ben Wirga*², a much graver Author, comes to fix that Year for the universal Banishment of the *Jews*, is more unaccountable. For nothing is so certain as that they continu'd here all *King Henry's* Reign; and were not banish'd till the eighteenth Year of his Son, and Successor, *King Edward*, which falls in with the Year 1290.

¹ *Gedaliah.*
in *Sephor.*
Shal. fol.
112.

² *Sebet Je-*
buda fol.
19. a. edit.
Adrianop.

To solve this Matter, the Learned *Selden*³ ingeniously supposes, that (the *Hebrew* Letters *Chaph*, and *Noun*, being very much alike, and us'd *Numerically*) the *Noun*, which stands for *fifty*, was, in the transcribing, taken for *Chaph*, or *twenty*; for if we read *Noun*, and not *Chaph*, the Difference of Computation, being thirty, marks the true Year, viz. 1290, very exactly.

³ *Selden de*
Jure Nat.
lib. 2. c. 6.
p. 215. edit.
Wilkins.

But this Amendment the learned *French Critick* *Basnage*⁴ won't allow; because, he says, it must be made

⁴ *Basnage*
Hist. des
Juifs, tom.
5. p. 184.
edit. *Roter-*
damm.

HEN.
III.
~

made in two different Authors: *Ghedaliah* having fix'd the Time to 1260, as well as *Ben Wirga*. But then Mr. *Basnage* did not sufficiently attend, that tho' *Ghedaliah* does indeed mention the Year 1260, he quotes it *only* for the Time *when the Jews were commanded to change their Religion*; and says nothing more of their *Banishment*, than that it happen'd in *King Edward's* Time.

Were *Records* and *Historians* wanting, to prove their Continuance in *England* many Years after 1260, there was an odd Testimony of it discover'd by *Patricius Junius*, in an old Vault at *Winchester*; and by him communicated to Mr. *Selden*, who publish'd it in the Original as follows.

יום ואמר חי'
חפסים כל יהודי'
ארצ האי שנ'
מיו לפ' לארץ
ששי אני אשר
חקקתי

Selden de Jure Nat. l. 2. c. 6. p. 215. edit. Wilk.

The Meaning of which is, ALL THE JEWS OF
THIS NATION WERE IMPRISON'D IN THE YEAR
FIVE THOUSAND AND FORTY SEVEN.

Ær. Christ.
1287.

I ASHER WROTE THIS.

Our Records likewise assure us that they *were* all imprison'd that Year; and it seems one of them, having nothing else to do, cut the aforesaid Inscription upon a soft Stone, in one of the Dungeons.

But tho' the Year 1260 proves not the Year of their
Banish-

Banishment, and furnishes nothing remarkable but that strange Story of a *Jew*, who chose rather to perish in a Privy than be drawn out on the *Sabbath* Day; the next Year is more fruitful of Incidents: for then we find that the *King* wanting Money, (to continue his Opposition to those *Barons* who were for regulating the Kingdom,) sent Officers into every County, to make fresh Inventories of all Lands, Tenements, Debts, Ready Money, Plate, Jewels, and Household-Stuff, belonging to any *Jew*, in their several Districts. In which Search they were to be assisted by all *Sheriffs*, *Constables of Castles*, *Mayors*, *Bailiffs*, *Cirographers*, &c. The *Returns* upon which are all lost; tho' most of the Commissions themselves are still extant; particularly This to *Robert de Meleel*, and *Ralph de Hocaster*; for *Wilton*, *Marlbridge*, *Gloucester*, *Bristol* and *Excester*.

HEN.
III.
~

REX Vic. Constabular. Castrorum, Majoribus, Ballivis, Girograph. & omnibus Ministris suis de Wilton, Merleberge, Glouc. Bristol, & Exon, & omnibus aliis presentes Literas inspecturis, salutem. Sciat, quod assignavimus Robert. de Meleel, & Radul. de Hocest. ad Archas Girogr. Judæorum aperiendas & scrutandas, & ad omnia debita in eisdem inventa irrotulanda; & ad inquirend. omnibus modis quibus melius viderint expedire, de bonis & catallis præd. Judæorum, mobilibus & immobilibus extra Archas: viz. quantum singuli habeant in auro & argento, vadiis, jocalibus, terris, redditibus, & omnibus rebus aliis, & in quorum manibus vel custodiis fuerint & devenerint, tam in Civitatibus, Villis, domibus

HEN.
III.
~

mibus religiosis, quam in omnibus locis aliis; ut de prædict. debitis & catallis, & eorum quantitate certificari possumus. Et ideo vobis mandamus, quod ad omnia prædicta exequenda & expedienda, prædicto Roberto & Radul. sitis intendentes, consulentes & auxiliantes in omni forma quam vobis dicent & injungent ex parte nostra. In cujus &c. T. R. apud Turr. London, 16. die Julii. Pat. 45. H. 3. m. 9. dorf.

The *King's* Necessities at this Time must certainly have been very pressing; for, it seems, he had order'd the Officers of his *Exchequer* to buy him *GOLD* with such *Silver Money* as was paid in by the *Jews*: but (not being able to stay for the Exchange) he commanded them afterwards, to send him, forthwith, *such Money as they had*, to his *Wardrobe*.

Quia Rex plurimum indiget ad præsens pecunia, Mandat. est Justic. ad custod. Judæorum assignat. quod omnes denarios de Judaismo Regis quos reservant ad Aurum inde emend. ad opus Regis, sine dilatione liberent in Garderoba Regis Alberico de Fitchamp, & Petro de Winton. Cler. ad faciend. inde quod Rex eis injunxit.

AD EMENDUM AURUM is an Order that frequently occurs in these early Records. We meet with it, particularly, in *Rot. fin. 33. H. 3. m. 7. Ad Aurum Regi inde emendum* [speaking of *Silver Money* paid into the Treasury.] And more fully in *Claus. 35. H. 3. m. 7. Mandatum est W. de Hoverhull, Thesaurario Regis, Edwardo de Westminster,*
&

& Philippo Lovel, *quod de omnibus denariis de Ju-*
daismo provenientius, AURUM, ad opus Regis, emi
faciant. Which, I believe, signifies no more than, that
 whereas the common Coin of the Nation was all *Sil-*
ver Pence, or Easterlings, (which was very trou-
 blefome for the *King* either to *receive* or *pay*, himself,)
 all fuch Summs as were for the *Privy Purfe*, or to
 pafs thro' his *own* Hands, were to be turn'd into *Gold*
Money; and as it was very fcarce, the Officers were
 forc'd to buy it like *Bullion*, or perhaps exchange it,
 at *Discount*. *Matthew Paris* feems to favour this
 Explanation, by telling us, that when the *Jews* paid
 their *Ransom* in the Year 1243, the *King* receiv'd all
 their *Gold* with his *own* Hands, but turn'd the *Sil-*
ver over to his *Officers*. And, that even Foreign *Sil-*
ver Coin us'd to be fo purchas'd, appears from this
Entry: where we find *Venetian*, and *Byzantine* Mo-
ney, *bought* for the Ufe of the Accomptants in the
Exchequer.

HEN.
 III.

Et pro X. solidis de Venecia, ad computandum ad
Scaccarium, XV s. & pro II. Bizanciis ad idem offi-
cium III s. & VI d. Mag. rot. 17. *Joh. rot. 6. b. in*
compoto Cambii London. But if this be not the true
 Meaning of it, I muft confefs my Ignorance; as al-
 fo why, (fince it was fo much wanted,) no *Gold*
 was coin'd in the Kingdom, till the Time of *Edward*
 the *third*; yet was *then* done in fuch a compleat,
 and beautiful Manner, that His *Rose Noble* even to
 this Day bears the Esteem of a *Medal*.

The next Thing we meet with this Year, is a Dif-
 pute that happen'd between the *Chancellor* of the U-
 niversity

HEN.
III.

niversity of Oxford, and the Constable of the City Castle, concerning Jewish Jurisdiction; which was determin'd by the King in Favour of the University. What the particular Case was does not appear. But upon Inquisition taken at Oxford, whether or no the Chancellor was accusom'd to hold Personal Pleas, between the Scholars and Jews, and what were the Profits arising to the Chancellor in such Cases, and what annual Damage wou'd accrue to the King if such a Privilege was granted to the Chancellor, "Dicunt Juratores, super sacramentum suum, quod CANCELLARIUS OXON. qui pro tempore extitit, temporibus retroactis, habere consuevit Cognitiones omnimodorum Contractuum, Querelarum, & Querelarum, inter Scholares ejusdem Universitatis & Judæos Oxon. subortorum; & eos terminare consuevit. Exceptis his quæ ad Coronam Domini Regis pertinent, & ad Placitum Terræ. Dicunt etiam quod de hujusmodi Cognitionibus, profectus non decedit Domino Regi per annum, nec Universitati accrescit. Quia prædictus Cancellarius non capit Misericordiam, neque Lucrum, de prædictis Scholaribus, nec Judæis, sed solummodo prædictus Cancellarius nutrit Pacem, & Tranquillitatem, inter prædictos Scholares & Judæos, & utrique Parti Celestem exhibet Justitiam".

Ex Bundellis Inquis. An. 45. H. 3. n. 39.

Upon which Return of the Sheriff the King confirm'd the Chancellor's Privilege, "*Et mandatum est Constabulario Castri Regis Oxon. quod Cancellarium prædictum hujusmodi cognitiones habere, & eas*

“*eas terminare, permittat, nec inde se in aliquo in-*
 “*tromittat*”. Rot. Claus. 45. H. 3. m. 14. HEN.
III.
~

From whence we may observe, *First*, the great Honour and Integrity of this FAMOUS UNIVERSITY, which never, as is declar'd, made any Gain of their Jurisdiction; but decided all Matters Speedily, Peaceably, and without Expence. Secondly the Extensiveness of their Jurisdiction; which reach'd over Jews even at a Time when, in all other Places, they were subject only to their own proper Officers.

But, what Privileges can be thought too great for an UNIVERSITY, which, as the Brave and Wise King Edward expresses it, NOT ONLY ADORNS THE KINGDOM OF ENGLAND, but IS OF SERVICE TO THE WHOLE LEARNED WORLD? *Quæ velut Vitis abundans, per exercitium Liberalis Scientiæ, innumeros produxit Palmites fructuosos: Viros scilicet providos & discretos, Qui sicut Nonellæ Olivarum, frondentes, & fœcundantes in fructum, nedum Regnum Angliæ, sed Orbem Terrarum in circuitu, Intellectus, & Sapientiæ, dulcedine, repleverunt.* Chart. Pat. 30. Ed. 3.

Gladly wou'd I have suffer'd the Reader to rest a little longer in these Delightful, Calm, Retreats of Wisdom and Virtue; while I entertain'd him with that continu'd Series of *Approbation*, and *Encouragement*, which they have met with, both from Prince and People, in all sober Ages: But a grievous Massacre of the Jews, now happening in London, obliges us to attend it. It was in the Year 1262, when the King refusing to stand to the Agreement,

HEN.
III.

lately made with his *Barons* at *Oxford* (under Pretence that it was extorted from him,) withdrew into the Tower of *London*, and upon his threat'ning the Citizens for taking Part with his Enemies, the *Barons* suddenly enter'd the *City*, with great Forces, to their Assistance; and, (to keep them more strongly in their Interest,) gratify'd them with the Slaughter of *seven hundred Jews at once*: whose Houses they first plunder'd, and then burnt their New *Synagogue* to the Ground. The Pretence for which Cruelty was, that one of them had stricken, and wounded a *Christian*, in *Cole-Church*, for refusing to pay more than *two Pence a Week* for the Loan of *twenty Shillings*. And, as the Example of the *City of London* will always be very powerful, the Citizens of *Canterbury* began to insult the *Jews* at the same Time. But before they had done them any great Damage, the *King* stopp'd their Violence, by the following Commission granted to *Walter de Bersted*.

¹ Holling-
head ad an.

Cum Rex ex parte Judæorum Cant. gravem accepit querimoniam, quod quidam malefactores, & Pacis Regis perturbatores, tam Clerici quam Laici, ejusdem Civitatis, nuper venerunt, noctanter, ad Domos eorundem Judæorum in eadem Villâ, & ostia & fenestras eorundem Domorum securibus exsciderunt, & fregerunt, & ad Domos illas comburendas ignem ibidem detulerunt, & postmodum quosdam ex Judæis prædictis enormiter verberaverunt, & maletractaverunt: Rex assignavit Walt. de Bersted ad inquirend. per Sacramentum proborum & Legatum Hominum &c. Pat. 46 H 3. m. 19. dorf. At

At what particular Time the *King* clear'd his Mortgage to *Earl Richard*, and took Possession of his *Jews* again, we can't tell for certain; (tho' from several Circumstances already mention'd, and as the Money borrow'd was but *five thousand Marks*, he seems to have done it within three Years after they were first engag'd;) but *at present* we are sure they were in his own Disposal. For the poor Wretches were *now* transferr'd again, and made over, by Deed, to his Son, *Prince Edward*, with the new Privilege of having all *Writts of Judaism*, (which were heretofore seal'd by the *Justices of the Jews*) seal'd by the *Chancellor* of the *Exchequer* for their greater Security. The Profits of which were to be paid to the *Prince*.

HEN.
III.

Mandatum est J. de Chishal, Cancellar. Scaccarii Regis, quod omnia Brevia & Mandata ad Judaismum spectantia, sine difficultate consignari faciat. Et Attornatos Edwardi filii Regis cui Rex Judaismum suum commisit, omnes Denarios de predictis Brevibus & Mandatis provenientes percipere permittat ad opus ejusdem Filii Regis.

Teste Rege 12. die Julii. Claus. 46 H. 3. m. 19.

The Reason of the King's parting with so great a Share of his Revenue to his *Son*, at this Time when he was more than ever entangled with his *Barons*, and in such great Streights for Money, seems to be, the well grounded Suspicion he had of the *Prince's* Disaffection; which he hop'd by that Means to alter, and thereby prevent his joining with his Enemies.

For

HEN. III. For the Historys of this Reign inform us, that when the POPE had granted a Dispensation to the King, and his *Adhærents*, from the Oath made to the *Barons* at *Oxford*, (which was the chief Ground of their present Quarrels,) the *Prince* refus'd all such Dispensation, and, for some Time, sided with the *Barons*¹.

¹ Speed.
p. 622.

But, whatever was the Occasion of this Grant, it is certain the Prince did not possess them long: for the next Year, being in as great Want of Money as his Father, he made a *new* Assignment of them, for two Years, to the *Caturcensian Merchants*; as a Security for several large Summs which they advanc'd him; the King confirming his Assignment by this remarkable *Patent*.

REX *Universis ad quos præsentēs Literæ pervenerint Salutem. Cum Edwardus, noster dilectus Primogenitus, ex præcepto, assensu, & voluntate nostra, concefferit, & tradiderit insolutum Petro Ceraudo, & Will. Bernando fratribus, & eorum sociis, Civibus & Mercatoribus, Caturcensibus, pro Mutuo per Dominum Edwardum, ab iisdem Mercatoribus, habito & recepto, London. pro negotiis ipsius Edwardi, & Regni nostri, gravibus & arduis, Totum Judaïsmum nostrum, ipsius Regni nostri, cum Scaccario ejusdem Judaïsmi, & omnibus & singulis aliis proventibus, & exitibus, cæterisque ad idem Judaïsmum spectantibus; Habend. & Tenend. à die confectionis Instrumenti inter dict. Edward. & præfatos Mercatores super dicto Mutuo confecti, usque ad quindenam Sancti Johan. Baptist. anno Dom. 1265, prout in Instrumento*

mento prædicto Patente, seu Literis dicti Edwardi, quod, seu quas, iidem Mercatores penes se habent, plenius continetur. Nos prædictam Concessionem & Traditionem ratas habentes & gratas &c. in omnibus Confirmamus &c.

HEN.
III.

Dat. apud Lond. 11. die Junii. A. R. N. 47.
Pat. 47. H. 3. m. 9.

Had *Matthew Paris* liv'd to continue his History to this Time, it is very probable we shou'd have had as good an Account of these *Caturcensians* as he gave us of the *Cauruni*: but, at present, I can only inform the Reader, in General, that they came from that Southern Part of *France*, now call'd *Dauphiny*; the chief City of which, was formerly call'd *Caturcium*¹.

¹ Vid. *Ca-*
turiges in
Dict. *Mors-*
rs.

Yet, notwithstanding that this publick *Sale* of the *Jews*, (as we may term it,) was a sufficient Proof of their *now* deplorable Condition, and total Inability to raise any more Money themselves, by Way of *Talliage*, or Assessment: That Malice, and Envy, which had constantly pursu'd them in the Days of their *Prosperity*, continu'd *still* to haunt them; and *Poverty*, the usual Skreen from tumultuous Violence, (with Regard to them,) seem'd now the Occasion of it. For, the next Year, the King having by intollerable *Prævarication* and Mismanagement, given the *Barons* most convinceing Proofs, that nothing but downright Force cou'd oblige him to better Government, They united all their Strength, and gave him Battel, at *Lewis* in *Sussex*, upon the 14th. of *May* 1264; wherein they not only prov'd victorious, but, besides

HEN.
III.

besides routing his whole Army, took Himself, together with his Brother the *King* of the *Romans*, and most of the opposite Nobility, Prisoners: the Consequences of which, were fresh Oaths and Promises from the King, and a patch'd up Peace; and by that Means the common People being disbanded, the dire Effects of their Leasure began to shew it self again amongst the *Jews*. For a large Rabble getting together in *London*, set upon Their Houses, in all Parts, and, under Pretence that They were in a Conspiracy with the *King*, to destroy the *Barons*, and good *Citizens*, who had taken Arms against Him in the late Battel, plunder'd them of every Thing, they cou'd meet with: and had certainly put them all to the Sword, if the *Constable* of the *Tower* had not mercyfully set open his Gates for their Refuge. And the like Riots were carry'd on in most other Parts of the Kingdom, particularly *Lincoln*, and *Northampton*.

To suppress them, therefore, the King directed his Letters Patents to the *Mayor* and *Sheriff* of *London*, twenty five particular *Citizens* of *Lincoln*, and twenty six *Burgesses* of *Northampton*, setting forth, that whereas *Peace* was now establish'd throughout his Kingdom, and He and his *Barons* had agreed that Hostilities shou'd every where cease: it was but reasonable that the *Jews*, who were always under his Protection, shou'd enjoy the good Effects of it, as well as the rest of his Subjects; and that therefore, by Advice and Consent of the said *Barons*, he commanded the foresaid *Mayor*, and *Sheriff*, to proclaim throughout the City, not only in *His* Name, but

but also in the Name of the said *Barons*, that every *Jew* might peaceably return from the *Tower*, to his own Habitation, and there abide in all lawful Security; and that whoever presum'd to molest them, shou'd incurr the Danger both of Life and Limb. And more particularly, with Regard to the twenty five *Citizens* of *Lincoln*, he commanded *them*, both in his *Own*, and the *Barons* Names, that they shou'd take upon themselves the especial Protection of the *Jews* in that City, and be answerable for all others that shou'd molest them. The *Burgesses* of *Northampton* were commanded the same Thing, under the like Penalties; and in *their* Letters was, likewise, expres'd, how detrimental it wou'd be to the *King*, if the *Jews*, for fear of their Enemies, shou'd be oblig'd to continue in the *Castle*. Rot. pat. 48. H. 3. m. m. 11. 12. To shew the Form of these *Patents*, it will be sufficient to exhibit the *first* of them.

REX Majori & Vicecomitibus *London*. *Salutem*.
Cum, Divina cooperante Gratia, Pax in Regno nostro ordinata sit, firmata, & ubique per Regnum proclamata; ac de Consilio Baronum nostrorum Provisum sit, ut ex parte Nostrâ, & Ipsorum, publice sit Inhibitum, ne quis sub Pœna Exhæredationis, & periculo Vitæ & Membrorum super aliquem currat, nec Homicidia, nec Incendia, Depredationes, nec Roborias, seu alia hujusmodi faciat enormia, nec cuiquam Damnum inferat contra Pacem Nostram. Cumque Judæos nostros *London*, pro Timoreurbationis nuper habitæ, adhuc existentes apud Turrin nostram *London*. in Nostram Protectionem, ac Defensionem
 X susci-

HEN.
III.

suscipimus specialem, una cum Familiis, rebus, & omnibus Possessionibus eorundem; ac ipsis Judæis concessimus, quod ad Domos suas infra Civitatem prædict. libere redire, & eas securè, & absque aliquo impedimento inhabitare possint, sicut prius ante Turbationem prædict. fieri consueverunt. Vobis, de Consilio Baronum prædict. Mandamus, firmiter Injungentes, quatenus per totam Civitatem prædict. ex parte Nostra, & Baronum ipsorum, publice proclamari, & firmiter inhiberi faciatis, Ne quis sub periculo Vitæ, & Membrorum, prædictis Judæis, & Familiis suis, in Personis vel Rebus eorum, Damnum, Molestiam, vel Gravamen, inferre præsumat. Vos autem eos de cætero, tam infra Civitat. prædict. quam extra, quantum in Vobis est, manuteneatis, protegatis, & defendatis, pro quo Vos specialiter recommedare debeamus.

Teste Rege, apud St. Paulum Lond. II. die Junii.

Pat. 48. H. 3. m. II.

But here it must be noted, that tho' the *King* speaks so *contentedly* of the Peace, and says it was brought about *Divina cooperante Gratia*, one of the Conditions of it was, that He shou'd remain a *Prisoner* of Honour with the Earl of *Leicester*, and be guided by him in every Thing, till the *Parliament* shou'd meet, and settle Matters upon a more lasting Foundation. When therefore *Prince Edward* had joyn'd himself with the Earl of *Gloucester*, (who began to grow jealous of *Leicester's* Greatness, and was raising Forces to deliver the *King*, and secure the *Freedom* of the *Parliament*,) the *King* was oblig'd
by

by *Leicester* to proclaim That Earl and his Adhærents ^{HEN. III.} Traytors, and take Possession of his *Judaism* again from the *Prince*; forbidding any more Money, arising from thence, to be paid Him, or any Obedience given by the *Jews* to those *Justices* whom the *Prince* had set over them. And all this was done by the Mandate before specify'd. *Vide* p. p. 45. 46.

The Reader may possibly observe, that the *King* by this Act brake in upon the *Caturcensian* Merchant's Security; for the *Judaism* was mortgag'd to them for five Years, ending on the 9th. of *July* 1265, and this Resumption bears Date the 30th. of *May* before it. But whoever considers the lawless Proceedings of this whole Reign, will rather wonder at their having enjoy'd it *so long*, than that it was taken away near *six Weeks* before their Term expir'd.

But whatever fair Appearance these *Writs of Protection* so lately granted to the *Jews* might carry along with them, the *King* certainly bare Them no true Good-Will: for instead of Repairing any Damages They had sustain'd during the Troubles, He discharg'd the Interest Money that was owing to any of Them from several of his Friends: to the end, as he expresses it himself, that they might continue more stedfast to him. *De Gratia nostra speciali remisimus dilectis & fidelibus nostris* Rogero de Bertram (and several others) *omnia feoda in quibus ipsi, aut eorum Antecessores, tenebantur quibuscunque Judæis nostris Angliæ. Perdonavimus etiam præfatis Rogero &c. omnes usuras & pœnas in quibus ipsi, vel sui antecessores, eisdem Judæis per Cartas suas teneantur; Ut nobis devotiores & ad Obsequium No-*

HEN.
III.

strum promptiores efficiantur. Rot. Fin. 48. H. 3. m. I. and many other Writs to the same Purpose, may be met with in the Rolls of this, and the next Year; till at length, finding them no longer able to subsist, he was oblig'd, for his *own* Sake, to prevent their utter Ruin, by more effectual Assistance. He commanded therefore that all their Houses, Goods, and Chatells, (except such as he had given away, and sold, Himself,) shou'd be restor'd to them, in the same Condition they were in before the *Battle of Lewes*: and to strengthen his Order, declar'd it made by *Advice of Parliament*.

REX Hugoni filio Ottonis Custodi Civitatis sue, London, Salutem. Cum, pro variis dampnis & injuriis, Judæis nostris Angliæ, in turbatione regni nostri ab Inimicis nostris, illatis, de Consilio Magnatum nostrorum qui sunt de Consilio nostro, Concessimus omnibus & singulis Judæis prædictis, quod ipsi, quoad bona & possessiones suas recuperanda, sint in eodem statu quo fuerunt die Conflictûs de Lewes; ac quidem inimici nostri, in turbatione in Regno nostro habita, Domos Judæorum nostrorum London in eadem Civitate, tam ante Bellum prædictum, quàm post, occupaverint: Ac etiam quidam Judæorum prædictorum, pro timore Turbationis prædictæ, Domos suas in eadem Civitate reliquerunt, & ad alias partes se transfulerunt: Nos eisdem Judæis gratiam uberiores facere volentes, concessimus, & reddidimus, singulis Judæis nostris London, omnes Domos suas prædictas, ante Bellum prædictum, & post Bellum illud, occasione Turbationis prædictæ, occupatas & detentas; Exceptis

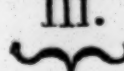
Exceptis Domibus quorundam Judæorum prædictorum London, quas in eadem Civitate quibuscunque prius concessimus. Ideo Vobis mandamus, quod præfatis Judæis de Domibus suis prædictis, in quorumcunque manibus existunt, plenam seisinam habere faciatis, sicut prædictum est.

HEN.
III.

T. R. apud Westm. 14. die Novembris.
 Claus. 50. H. 3. m. 10.

The *Parliament* here referr'd to, was the *first* we can prove, with any Certainty, to have had *Representatives of the Commons*: It was summon'd to meet on the 22^d. of *June*, presently after the Battle of *Lewes*, and continu'd sitting till now: Tho', by this Time, the *King's* Affairs were strangely alter'd. For *Prince Edward*, not regarding the Proclamation which had been issu'd out against him, continu'd to raise Forces, in Conjunction with the *Earl of Gloucester*, and having oblig'd *Leicester* to come to a second Battle, at *Evesham*, in *Worcestershire*, (about three Months before this last Order,) intirely defeated him, and set the *King* at full Liberty; *Leicester* himself, and his Son *Henry*, being slain in the Field. Upon whose Deaths *Rapin'* remarks, "that if their Revolt prov'd in the End fatal to *themselves*, it was at least beneficial to their *Posterity*; since the *Kings* who succeeded *Henry*, dreading to expose themselves to the like Dangers, durst not any more venture to revoke those *Charters* which are the Basis and Foundation of all *English Liberty*". And I must further take Notice, with Relation to the *brave Barons*, in general, that their whole

1 p. 346.
 Ed. Eng-
 lish. fol.

HEN. III.  whole Opposition seems grounded on the *publick Good*: for when they came to an Agreement with the *King*, that the *Parliament* shou'd appoint *three* Wise and Discreet *Commissioners*, who shou'd have Power to chuse a Council of *nine Barons*, to whom the Administration of the publick Affairs shou'd be committed, I find, in a very antient Transcript of 'That Agreement', that those *nine Barons* were to have no other *Fee*, or Reward whatever, for their Service, than such *Victuals* and *Drink*, in the *King's* Court, as was usually serv'd up to Persons of their Quality.

¹ MSS. Bod-
ley. N E.
A. 3. 19.
p. 84.

² Trivet.
Chron.
R. 620.

³ Annal.
Waverlens.
p. 222.

But to return again to the *Jews*. As no Revolutions in Government, hitherto, ever chang'd their ill Destiny, so their bad Fortune continu'd a little longer: for several of the *Barons* in *Leicester's* Army, who escap'd from the Battle of *Evesham*, rallying their scatter'd Forces, united in a fresh Body under the Conduct of *Simon de Montfort*, *Leicester's* eldest Son; and passing from *Kenelworth Castle* to the *Isle* of *Axholme*, (a Place fortify'd both by Art and Nature, and which was still in Possession of their Friends,) as they march'd thro' *Lincoln*, broke open the *Jewes Synagogue*, and rifled it of great Treasures, laid up there for Security²; and making, afterwards, an Excursion from *Axholme* to the *Isle* of *Ely*, as they pass'd thro' *Cambridge*, they carry'd away not only several *Jews*, but also the richest of the Townsmen, who were forc'd to ransom themselves at excessive Rates³. And this I think was the *last* publick Insult they met with, during their Continuance in the Kingdom.

For

For, the Government, soon after, becoming more regular, and settled, from these Checks given to *arbitrary Power*, (which the *King* was likewise grown weary of, and no longer able to contend for,) the Laws began to run without Interruption, and, of course, no *Riots* were conniv'd at: which must necessarily be done, by both Sides, in the Times of *Civil Discord*, for Fear of driving those who are punish'd, into the Camp of the Enemy.

HEN.
III.
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And as the *King* had plentifully recruited his Treasury, from the forfeited Estates of such Persons as had been in Arms against him, I can't find that he levy'd any more Money upon the *Jews*, for four Years: and even then, he agreed with them, for a *Fine* of one thousand Pounds, to be free from Taxes for three Years longer; provided, that neither He, nor his Son, shou'd, in the mean Time, undertake the CRUSADO.

REX Thesaurario & Baronibus suis de Scaccario, & Justiciariis suis ad Custod. Judæorum assignat. Salutem. Sciatis, quod per Finem M. Librarum quam Communitas Judæorum nostrorum nobiscum fecit, Concessimus eisdem Judæis, quod à tempore Confectionis Præsentium, per Triennium sequens, Respectum habeant de Tallagio super ipsos assidendo; Nisi Nos aut Filii nostri proficiscamur ad Terram Sanctam, juxta votum nostrum; ad quod necesse habeamus super Communitatem prædictam Tallagium assidendi &c.

Teste Rege apud Windsor. 26. die Maii.

Claus. 53. H. 3. m. 12.

And

HEN.
III.

And besides all this, it appears, from Variety of Records, that he was very bountiful to several particular *Jews*, who had been serviceable to him in his late Troubles; and remitted Debts to others who were impoverish'd by the Wars.

¹ Ecclesiastes. 7. 4.

² Isaiah 56. 12.

³ Placit. Hillar. 54. H. 3. rot. 5.

But now was verify'd that Saying of their great King *Solomon*¹, that "*the Heart of the Wise is in the House of Mourning, but the Heart of Fools is in the House of Mirth*": for, laying aside their wonted Circumspection, their sudden Prosperity made them say within themselves, "*We will fetch Wine*", "*we will fill our selves with strong Drink; for to Morrow shall be as this Day, and much more abundant*".

Several therefore of their Transgressions are recorded, during this Sunshine of the *King's* Favour; such as Sueing the Dean and Chapter of *Lincoln* upon a forg'd Bond; Razeing, and Altering, another Bond, to prevent the *King's* taking Possession of the Goods of a *Jewish* Woman who was *Converted*: with many Others of the like Nature³: which, as they only concern particular Persons, are not proper to be dwelt on. But their most astonishing Crime, committed at *Oxford*, (and which involv'd great Numbers in the Penalty,) deserves a more ample Relation.

In the Year 1268. the *Chancellor, Masters, and Scholars* of the *University*, attended with all the *Parochial Clergy*, going in a solemn Procession, on *Ascension* Day, to visit the Reliques of *St. Frideswide*,
with

with the Cross born before them; a certain *Jew*,
 of the most consummate Impudence, violently
 snatch'd it from the Bearer, and trodd it under his
 Feet, in Token of his Contempt of *Christ*¹. To pu-
 nish which impious Affront, as soon as it was made
 known to the *King*, (by his Son Prince *Edward*, who
 happen'd to be then at *Oxford*,) He caus'd strict
 Search to be made after the Criminal, and upon not
 finding him, commanded all the *Jews* of the Town to
 be forthwith imprison'd; and that they shou'd erect,
 at their own proper Cost and Charges, in the Place
 where the Fact was committed, a stately MARBLE
 Cross, of most perfect Workmanship, having on one
 Side, the Figure of our *Saviour Crucify'd*, and on
 the other, the Image of the *Virgin Mary* with our
Saviour in her Arms: all which was to be gilt with
 fine Gold: and at the Top of the *Cross* was to be
 an *Inscription*, containing the Cause of erecting it.
 They were likewise order'd to Present another *porta-*
ble Cross, of Silver, gilt, to the two *Proctors*; to
 be us'd by them in all future Processions of the *Uni-*
versity: the Size of which was to be such as was
 usualy born before *Archbishops*: and as the *Sheriff*
 of the *County* was to see all this done before the Vi-
 gil of next *Epiphany*, he was commanded, out of
 hand, to levy the Expences of it, and to suffer no
Jew to dispose of any of his Effects, till he had ei-
 ther paid his Proportion, or given Security for it. But,
 (as they had timely Notice given, by their Friends
 in *London*, of what was coming against them,) be-
 fore the Writt cou'd be deliver'd to the *Sheriff*, they
 had privily made over their Goods to several of the

 HEN.
III.

 1 Wood's
Hist. & Ant.
Un. Oxon.
ad annum.

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Towns-

HEN.
III.
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Townsmen, so that the Work cou'dn't possibly go forward for Want of Money. To remedy which Fraud the *King* by the following Writt, (wherein he recites all that had pass'd,) commanded the *Sheriff* to take to his Assistance the *Mayor* of the City, and seize upon the *Jewes* Effects wherever they cou'd find them, and then carry on the Work with the utmost Expedition.

REX Vicecom. Ox. *Salutem.* Cum Judæi nostri Oxon. Nobis adhuc non responderunt de Corpore illius Judæi qui in VITUPERIUM CRUCIFIXI, Crucem, in Solempni Processione, die Ascensionis, prostravit & fregit; per quod tibi pluries præcipimus, quod omnes Judæos prædictos sine dilatione caperes, & salvo custodires, & quod non permitteres eos aliquam Administrationem habere de Bonis & Catallis eorum, donec tibi præstarent sufficientem Securitatem, quod, sumptibus suis quandam Crucem Marmoream, Pulchram, & Altam, bene & decenter Incisam, & Politam, cum Imagine Crucifixi in capite ex parte una, & cum Imagine Beatæ Virginis cum Filio suo, ex parte altera, convenienter sitis, & Auro depictis, una cum Causa prædicta manifeste superscripta, in loco ubi scelus prædictum extitit perpetratum, erigerent: Et quandam aliam Crucem portabilem, Argenteam, bene, & subtiliter, & decenter fabricatam, & deauratam, cum Hasta sive Baculo, ejusdem Magnitudinis cum Crucibus Honorificis quas Archiepiscopi coram se faciunt deportari, ante Universitatem Magistrorum & Scholarium Oxon. deferendam in Processionibus, facerent: Et quod provideres quod Pecunia

cunia ad præmissa facienda cito levaretur; & quod ^{HEN. III.} omnia præmissa, cum omni Festinatione qua fieri posset expleres, & prædictam Crucem portabilem Procuratoribus Universitatis prædictæ custodiendam liberares; ita quod præmissa fierent citra Festum S^{ti}. Edwardi, quod erit in Vigilia Epiphan. Dom. proximo futura. Ac tu quosdam de Judæis prædictis, juxta Mandatum nostrum prædictum ceperis, qui, ante Captionem suam, Bona & Catalla sua diversis Hominibus Civitatis prædictæ liberaverunt, per quod Tu Mandatum nostrum prædictum minus plene exequi potes. Nos volentes quod præmissa modis omnibus fiant in Forma prædicta, Tibi præcipimus, quod assumptis tecum Majore Vill. prædict. & Coffrariis Judæorum nostrorum ejusdem Villæ, in Præsentia proborum & Legalium Hominum de Vill. prædict. per quos rei Veritas melius sciri poterit, diligenter inquiras ad quorum Manus Bona & Catalla prædictorum Judæorum devenerunt, & qui ea tenent; & de Bonis & Catallis prædictis, in quorumcunque manibus existant, omnia præmissa fieri facias per Visum & Testimonium Hominum prædictorum, prout melius & citius videris expedire; & si necesse fuerit, Bona & Catalla prædicta ad hoc vendas, & taliter te habeas in hoc Mandato nostro exequendo, quod id quod ad Honorem Dei intendimus, in hac parte manifestetur publice per effectum; & quod præmissa fiant sine mora.

T. R. apud Winton. 27. die Decembris.

Claus. 53. H. 3. m. 12.

HEN.
III.

By which Means, tho' a Summ sufficient for the Purpose was rais'd, yet the Work was *again* stop'd by *another* Objection; namely, that the *Cross* cou'dn't be erected in the Place appointed, without Damage to some of the neighbouring Inhabitants: wherefore the Citizens desir'd it might stand upon a void Piece of Ground near the *Jewes Synagogue*. But the *King*, and his *Council*, disliking *that* Place more than the *other*, order'd it to be set up in the AREA of MERTON COLLEGE, near *St. John Baptist's Church*; and, the other *portable Cross* to be deliver'd to the *Scholars of the said House*, for the Use of the *Univer-*
sity; as this *second Writt* informs us.

REX *Vic. Majori, Ballivis & Coffrariis suis Oxon. Salutem. Cum* Judæi nostri Oxon. *quandam Crucem quæ in solempni processione die Ascensionis Dom. per villam nostram Oxon. deferebatur, in vituperium Crucifixi prostraverint & fregerint, per quod nobis alias præcipimus, quod sumptibus Judæorum prædict. faceretis quandam Crucem marmoream, pulchram, & altam, bene incisam, & politam, cum imagine Crucifixi in capite, ex parte una, & cum imagine Beatæ Virginis cum Filio suo, ex parte altera, convenienter sitis, & Auro depictis, una cum Causa prædicta manifeste superscripta, in loco ubi Scelus prædictum exitit perpetratum, collocandam; & quandam aliam Crucem portabilem, argenteam, bene subtiliter & decenter fabricatam, & deauratam, cum Hasta sive Baculo, ejusdem Magnitudinis quam habent Cruces quas Archiepiscopi faciunt coram se deportari, ante*
Univer-

Universitatem Magistrorum & Scholarium Oxon. deferendam in Processionibus suis. Et postmodum intellexerimus, quod Crux prædicta Marmorea, in Placea ubi Scelus prædictum extitit perpetratum, sine dampno & nocumento, quorundam Burgensium ejusdem Villæ, erigi non posset; per quod vobis alias præcepimus, quod Crucem prædictam in alia Placea, ubi sine dampno, & nocumento, ejusdem Villæ fieri possit, erigi faceretis: quod ex opposito Synagogæ Jud. ejusdem villæ facere providitis, ut accepimus. Nos perpendentes, quod hoc indecens & inhonest. esset, (de consilio Edwardi primogeniti nostri, & aliorum fidelium nostrorum, qui sunt de concilio nostro,) Volumus, quod prædicta Crux Marmorea erigatur in Placea Scholarium de Merton, juxta Ecclesiam suam S. Joh. Baptistæ in Villa præd. Et ideo vobis mandamus, firmiter injungentes, quod Crucem prædictam marmoream, modo prædicto factam, in Placea prædictorum Scholarium erigi, Et prædictam Crucem portabilem prædictis Scholaribus liberari, faciatis, custodiend. in Domo sua ibidem; Ita quod eam deferri faciant in solempni Processione coram Magistris & Scholaribus prædictis, sicut prædictum est. Et hoc nulloatenus omittatis. T. R. apud Westm. 3. die Febr. Claus. 53. H. 3. m. 18.

HEN.
III.

But, very probably, some other Objection was, likewise started against delivering the *Silver Cross* to the Custody of MERTON COLLEGE: for by the following Writt it appears, that the *King* chang'd his Mind, and order'd it to be laid up in St. *Frideswide's* Monastery.

HEN-

HEN.
III.

HENRICUS Dei Gratia Rex Angliæ, Dominus Hybernæ, & Dux Aquitanæ, Vice-Comiti Oxon. Salutem. Præcipimus tibi quod Crucem Argenteam portabilem, cum Baculo suo, quam fieri fecimus sumptibus Judæorum, propter fractionem cujusdam Crucis per ipsos factam, in Contemptum & Vituperium Crucifixi, in solempni processione, Die Ascensionis Dominicæ, proximè præterita, & quæ jam perfecta, & parata est, ut intelleximus, dilectis Nobis in Christo, Cancellario, Magistris, & Scholaribus, Universitatis Oxon. quibus dedimus dictam Crucem, ante ipsos, in suis Processionibus, deferendam, & in Monasterio Sanctæ Frideswidæ Oxon. cum Thesauro suo, cum salva & securo Custodia, deponendam, sine dilatione liberari facias, habendam de Dono nostro, in forma prædicta.

Teste Me ipso apud Windsor. 27. die Aprilis
A. R. N. 53.

Ex lib. Sen. Proct. Univerf. Ox. ad Annum.

¹ Historia
Joh. Ross de
Regibus
MS. p. 249.

And now, all Objections being thus satisfy'd, the Cross was in a little Time compleated, according to Order, and plac'd, as I conceive, upon that Spot of Ground where now stands *Merton College Brew-house*; and there remain'd till the Time of Henry the 6th: when *John Ross* the Antiquary, who study'd then at *Oxford*, says it fell to the Ground; but not before he had copy'd the following Inscription on the Top of it.

QUIS

QUIS MEUS AUTHOR ERAT? JUDEI. QUOMODO? SUMPTU.

QUIS JUSSIT? REGNANS. QUO PROCURANTE? MAGISTRIS.

CUR? CRUCE PRO FRACTA LIGNI. QUO TEMPORE? FESTO

ASCENSUS DOMINI. QUIS ERAT LOCUS? HIC UBI SISTO.

But tho' *Merton College* (by me never to be mention'd without Terms of *Affection* and *Respect*,) can produce no Such Monument within it's Walls, at present, of the Zeal of *Others* for the common Cause of *Christianity*: yet the strongest Testimony of their *own*, at that Time, in the Person of their *most Religious and Munificent Founder*, is still subsisting in the Publick *Records* of the Kingdom; while in the *Red Book of the Exchequer*, fol. 242, we read,

Provisiones de Judaismo liberatae ad Scaccarium per
DOMINUM WALTERUM DE MERTON.

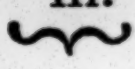
A la feste de Seint Hillayre del an du regne le Roy Henry fiz le Roy Johan. cinquante tierz, purvieu est per memes le Roy, & per le conseil Sire Edward son fiz eyne, & de ses autres Prodes Hommes, a l'amendement de la Tere, Et Relieber les Crestiens des Grebances que il ont eu par la Guerre de Angletere, ke totes les Dettes a Gyvues qe sont foez, & qe aparmentes sunt as meines de Gyvus, & ne sont done a Crestien, ne vendu, issint qe avaunt ceo fur seent confirme par le Roy, vel arroule al Eschekker, soient quites a Crestiens qe les devyent, & a lour Eyres, a tuz furs. Ensement les arrerages, & les chartres, par la ou eles serrunt trouees, des avant dites dettes
de

HEN.
III.
de Foez, seent renduz a Crestiens de ke les dettes sont dues, ou a lour eyres. Et si par aventure acune Chartre fust mise en Huche, ou troue des ore mes nul lu ne tyene. Et qe nul Gyvu, de ceo jur en avant tel manere de dette de Foe, ne ne preigne, ne ne face. Et ensement qe nul Gyvu ceo Feo a Crestienne venda de cest jur, en avant, sur forfeiture de vie, & de chatel; ne Crestien ne l'achate, sur forfeiture de son chatel, & de son Heritage.

Et ensement est purveu par lavant dit Roy, & par le conseil Sire Edward, & des avant dit Prodes Homes, qe nul Gyvu des ore mes, ne puse vendre sa dette a Crestien, si il ne eyt primes le conge le Roy. Et si Crestien l'achate par le conge le Roy, rien ne pusse plus aver ke le Roy ne averoit, si la dette eust en sa mein; ceo est a saver, le chatel qe est troue en chartre, saunz Ufure.

Which Provisions, being in very obsolete *French*, (but such, no Doubt, as was spoken in those Days,) I wou'd have translated into *English*, had not the following Writt, fram'd in Pursuance of them, given us the whole, almost verbaly, in *Latin*.

REX Baron. de Scac. *Salutem.* Quia provisum est per Nos, & Edwardum Primogenitum nostrum, & alios fideles de Consilio nostro, ad meliorationem status terræ nostræ, & ad relevationem Christianorum à gravaminibus, quæ hætenus habuerunt per Judæos, & Judaïsmum nostrum Angliæ; Quod omnia debita Judæorum quæ sunt Feoda, & quæ die Sancti Hilarii An. r. n. 53. fuerunt in manibus Judæorum, & quæ

quæ non fuerunt data aut vendita per Christianos, ^{HEN. III.}
 ita quod ante diem illum essent confirmata per nos, 
 vel irrotulata in Rotulis nostris ad Scac. nostrum Ju-
 dæorum, quæta sint Christianis qui ea debent, & eo-
 rum Hæredibus in perpetuum, una cum arreragiis eo-
 rundem debitorum: & quod Chartæ de hujusmodi
 Feodis, ubicunque erunt inventæ, sint liberatæ Chri-
 stianis qui talia Feoda debent, vel eorum Hæredibus:
 & quod si forte aliqua hujusmodi Carta sit inventa
 in Archa Cyrogr. vel extra, amodo nullius sit Valo-
 ris. Et quod nullus Judæus, à prædicto die inantea,
 talia debita de Feodo recipiat, vel faciat. Et simi-
 liter quod nullus Judæus talia Feoda Christianis ven-
 dat, à prædicto tempore, super forisfacturam Vitæ
 suæ, & Catallorum ipsius; nec Christianus ea emat,
 super forisfacturam Catallorum ipsius, & suæ Hæ-
 reditatis. Vobis mandamus, quod omnia Cyrogra-
 pha super hujusmodi Feodis per quoscunque confecta,
 coram nobis ad Scac. nostrum venire faciatis, & ea
 quæ ante prædict. diem Sancti Hillarii non fuerunt
 per Nos Confirmata, nec in Rotulis nostris ad Scac.
 nostrum Judæorum irrotulata, prout superius est ex-
 pressum, Cancellari faciatis; & Creditoribus, vel
 eorum Hæredibus, quæta reddatis.

Teste Rege apud Westm. 14. die Maii.

Claus. 54. H. 3. pars 1. m. 8. d.

This great and good Man, who deserv'd so well
 of Christians, by frameing these Provisions, was, for
 his Learning and Integrity, first made Keeper of the
 Great Seal, by the King, upon the seventh of May
 1258; and afterwards LORD CHANCELLOR of Eng-
 land,

HEN.
III.
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land, in 1271, with a yearly Salary of 400 Marks. From the Profits of which high Dignity he was enabled to found a small Seminary of Learning, at *Malden* in *Surry*, which he afterwards augmented, and translated to *Oxford*, in the Year 1267; stileing it the *House*, or *College of Scholars of Merton*, in the *Univerfity of Oxford*; by which Means he *continu'd* that Assistance to *Christianity* thro' many Generations, which he *began* in his own Person. For, since the first Foundation of the *College*, there have never been wanting within it's Walls, Men both able and willing to do God Service, both in *Church* and *State*. As foon as *Edward the first* came to the Crown, he was made *Chancellor* a *second* Time, in Consideration of the great Service he had done his Father, in compofeing Matters between Him and his *Barons*; and in the fecond Year of his Reign he was consecrated *Bifhop of Rochefter*, on the 21. of *October* 1274; and departing this Life on the 27. of the fame Month 1277, was bury'd in the Cathedral Church, under a decent Monument: which being decay'd, in the Year 1598, was gratefully rebuilt, in a very handsome Manner, at the common Expence of the *College*, with the following Infcription; which was lately publifh'd by Dr. *Ayliffe*, in his History of the *Univerfity of Oxford*; but fo imperfectly, as, in fome Places, to be unintelligible.

W A L-

ANGLIA JUDAICA.

179

HEN.
III.
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WALTERO DE MERTON,
Cancellario Angliæ sub Henrico tertio,
Episcopo Roffensi sub Edwardo primo Rege,
Unius Exemplo,
Omnium quotquot extant Collegiorum
FUNDATORI,
Maximorumque Europæ totius Ingeniorum
Felicissimo Parenti,
CUSTOS ET SCHOLARES DOMUS SCHOLARIUM DE MERTON,
In Univerſitate *Oxonienſi*,
Communibus Collegii impenſis,
Debitum Pietatis Monumentum
Poſuere,
Anno Domini 1598, *Henrico Savile* Cuſtode.

Obiit
In Vigiliâ *Simonis & Judæ* anno Dom. 1277
Edwardi primi quinto.
Incohaverat Collegium *Maldoniæ*
In Agro *Sur*.
Anno Domini 1264.
Henrici tertii 48.

HEN. III. cui deinde, salubri consilio, *Oxonium* anno 1270. translato, extrema manus, felicissimis (ut credi par est) Auspiciis accessit, anno 1274. ipsis *Cal. Aug.* anno regni Regis *Edwardi primi* secundo.

MAGNE SENEX TITULIS, MUSARUM SEDE SACRATA
MAJOR, MERTONIDUM MAXIME PROGENIE:
HÆC TIBI GRATANTES POST SÆCULA SERA NEPOTES,
EN! VOTIVA LOCANT MARMORA SANCTE PARENS.

¹ Pix. A.
n. 2.

How the Time of removeing the *College* from *Mal-don* to *Oxford* came, here, to be mistaken, I can't account for: but that it is a Mistake is very certain; for the first Charter of Foundation at *Oxford*, (which is extant in the College Treasury¹;) bears Date *January* 1267, and the abovemention'd Writts concerning the *Jewish Cross*, speak of the *College* as subsisting at *Oxford*, before the Year 1269.

² Pix. A.
n. 22.

And one Thing more I must beg Leave to observe concerning this great WALTER DE MERTON, that the Front Situation of his *College*, at *Oxford*, was bought out of the Hands of a *Jew*, *Jacob* the Son of *Moses* a *Jew* of *London*: as appears from a Deed in the College Treasury². Which, as it contains several Matters relateing to *Antiquity*, and being of a different Kind from those Instruments already exemplify'd, from Mr. *Selden*, and Mr. *Madox*, I shall transcribe, at length, from the Original.

Omnibus ad quos præsens Scriptum pervenerit, Jacobus filius Magistri Mosey, Judæi London. & Henna [Anna] Uxor ejus Salutem. Sciatis nos ad instan-

instantiam discreti Viri DOMINI WALTERI DE MERTON, illustris Domini H. Regis quondam Cancellarii, & pro triginta Marcis quas nobis dedit prae Manibus, dedisse, concessisse, & hac Carta nostra confirmasse, Scholaribus, & Fratribus, Domus Scholarium de Merton, quam idem DOMINUS WALTERUS fundavit, apud Heaudeon, [Maldon] in Comitatu Surr. ad perpetuam sustentationem Scholarium in Scholis degentium, Domos nostras, cum pertinentiis, in Parochia S. Johannis Baptistae, Oxon. infra Muros; quae quondam fuerunt Johannis Halegood, inter terram Prioris S. Frecheswide, quae quondam fuit Alwredi Hereprud, versus Occidentem, & terram quae fuit Rogeri Orlewyne, versus Orientem. Habendas, & tenendas eisdem Scholaribus & Fratribus dictae Domus, cum omnibus ad Domos praedictas spectantibus, in perpetuum. Reddendo inde Capitalibus Domino feodi quatuor Denarios, per annum, pro omni Servitio, Consuetudine, & Demanda. Et nos, & Haeredes nostri, Warantizabimus, Acquietabimus, & Defendemus, praedictis Scholaribus, & Fratribus, Domos praedictas, cum omnibus pertinentiis suis, contra omnes Homines, tam Christianos quam Judaeos, per praedictum Servitium quatuor Denariorum per annum, in perpetuum. Et sciendum quod demisimus Nos in plena Curia Villae Oxon. ad opus Scholarium, & Fratrum praedictorum, de praedictis Domibus, & omni Potestate, & Jure, quod nobis ullo tempore competere potuit dictas Domos habendi, vel petendi, aut eas cuiquam dandi, vel concedendi. Ita quod si Nos, vel Haeredes nostri, contra praedictam Donationem nostram, dictis Scholaribus & Fra-

HEN.
III.

Fratribus factam, aliquo tempore venire præsumamus, per quod ipsi Dampnum, vel Impedimentum, sustinuerint, Nos eis Pecuniam supradictam duplicatam, una cum Dampnis prædictis, refundemus; Et nihilominus saluum erit eis jus suum dictas Domos retinendi, seu petendi, si opus fuerit. Et prædicti Scholares, & Fratres, ad nostram instantiam concesserunt, quod Domini Antonius Beher, & Thomas Frater ejus, dictas Domos tenere possint, & inhabitare, usque à festo S. Michaëlis, proximo futuro, in tres annos completos; pro centum Solidis, quos Custodi Scholarium, & Fratrum prædictorum, solvimus in Curia prædicta, pro prædictis Dominis Antonio & Thoma, nomine Locagii Domorum prædictarum. Et ad perpetuam rei hujus Memoriam & Securitatem, præsentis Scripto Sigillā nostra fecimus apponi. Hiis Testibus Domino Adam setteplace, tunc Majore Oxon. Johanne de Coleshulle, Philippo de Hou, Waltero Aurifabro, Adam subtus Murum, Gawfrido Aurifabro, Radulpho Aurifabro, Alexandro Knyht, Jacobo le Especer, Willelmo le Especer, Hugone de Burgo, CHRISTIANIS; Manassero de Enveyse, Mosey Parnat, Jacobo de Exonia, Lumbardo de Krikelade, JUDÆIS, & aliis. Dat. in Curia Oxon. die Lunæ, proxima post festum S. Mathiæ Apostoli, anno Regni Regis Henrici, filii Regis Johannis, quinquagesimo primo. [Then follows in Hebrew]

אכי יעקב בן רב משה דלונדרש מודה כל שכתוב למעלה בלשון
לטין ולי מחק והוהרה חודית בעבוכי ובעור ירשי שיהיה שריר
וקים וט בעבור אשתי חודית שיהיה שריר וקים הוה שהודית
כתבתי והתמתי בעבירי ובעבור אשתי חנה יעקב בן רב משה דלונדרש

[Which

[Which in *Latin* signifies]

HEN.
III.
~

Ego Jacob filius Rab. Moshe, de Londres, confiteor omnia quæ scripta sunt supra, Latine, esse vera & certa, & mihi rata & comprobata; & ex parte mea, & ex parte hæredum meorum, confessus sum ea esse vera & rata, & quod confessus sum scripsi, & sigillo munivi, pro me, & pro uxore mea Anna. Jacob filius Rab. Moshe Londinensis.

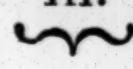
Two fair Seals, of the Shape and Size following, are still appendant to this Charter.



The *Graven Image* upon this Seal can't be thought a Breach of the *Second Commandment*; for, (tho' it is an exact Copy from the Original,) it is the Likeness of nothing that is in *Heaven, Earth, or Water*.

Yet, supposing it were either a *Lion*, or a *Gryphon*, as it seems to be; several Learned *Jews* assure me, that their Nation never observ'd That Prohibition so *strictly*, as Mr. *Selden*, and other great Men have imagin'd: and that they use all Kind of *Animals* upon their Seals, at Present. And even the Figure of a *Starr*, which appears at the Head of This Seal, is allowable under some Restrictions.

There are several other *Jewish* Charters in the
same

HEN. III.  fame *Treasury*; one of which stiles *King Henry LIBERATOR*. — [“*omnia hæc facta sunt*] *venditione* “*perfecta, in perpetuum, instar eorum qui obligati* “*sunt à Sæculo & sunt Fideles; & juxta Edictum* “*Domini nostri Regis LIBERATORIS, anno Reg. 52.*”

In *Pyx. de Gamlingay. n. 24.*

I observe, likewise, in these Charters, which are all granted to *Walter de Merton*, that those in *Latin*, stile him *Dominus Walterus*; which might only be a *general* Term of Respect, in that Language: But since those in *Hebrew* retain the appropriated Stile of *Sir*, (שֵׁר נוֹטִייר דִּמְרִטוֹן) *Sir Gautier de Merton*] we may certainly conclude he was *Knighted* by the *King*, upon his Promotion to the *Chancellorship*, notwithstanding his being a *Clergyman*. Which, it seems, in those Days, was no unusual Thing: for *Matthew Paris*¹ gives us another Instance of it, in the Person of *John de Gatesden*.

¹ Ad ann.
29. H. 3. p.
882.

But to return to the abovemention'd Regulations of this Pious *Chancellor*; we must observe, that, tho' they were certainly well intended by Him, yet they were quickly, in great Measure, defeated by the *King*, and his rapacious Officers: for, laying hold of that last Exception, *si il ne eyt prime le Conge le Roy* [without Licence from the *King*,] they suppos'd the *King* to have a Power of granting such Licences, and therefore never refus'd them to any, who wou'd pay for them. — Nor indeed, do *Licences*, or *Dispensations*, of any Kind, in any Reign, seem to have been of any other *Use* than to *extort Money*.

But amongst such a Variety of *Fines* of all Kinds,
as

as were paid by the *Jews*, I think there is nothing more unaccountable than that we meet with none ever paid, or offer'd, for any *Enfranchisement*: considering they were the King's *absolute Vassals*, and had so little Reason to be fond of his *Dominion*. Nor is any such *Enfranchisement* taken Notice of, till the 54th. Year of this Reign; when *Edmund* the King's second Son, having one *Aaron* formerly made over to him by the King, granted him his *Freedom*, by *Deed*: reserving only a *Pair of Gilt Spurrs*, to be paid annuallly at *Whitsonide*. Which Grant was confirm'd by the King, in the following Manner; and for the *Singularity* of it, must not be omitted.

REX Omnibus &c. Salutem. Inspeximus Cartam quam Edmundus Filius noster fecit AARON filio VYNES in hæc verba. *Omnibus præsentem Cartam visuris vel audituris Edmundus illustris Regis Angliæ Filius Salutem. Cum Dominus Rex Pater noster dederit & concesserit Nobis Aaron filium Wynes Judæum, cum omnibus Bonis, Debitis, & Catallis suis, liberum & quietum, de omnibus Tallagiis, Auxiliis, Præstitis, & Demandis quibuscunque; ita quod Eum, cum omnibus Bonis, & Catallis suis, Habeamus & Teneamus, cum omnibus Libertatibus, Legibus, & Consuetudinibus Judaismi Angliæ, prout hujusmodi Concessio, in prædictis Patris Nostri Carta, super hoc confecta, plenius continetur. Nos eidem Aaron Judæo specialem Gratiam facere volentes, Ipsum, cum omnibus Bonis, Debitis, & Catallis suis, Tenore Præsentium, DONAVIMUS LIBERTATI; Concedentes eidem, quod ipse, toto tempore Vitæ suæ, LIBER sit de Nobis,*

A a

bis,

HEN.
III. *bis, ab omnibus Tallagiis, Auxiliis, Præstitis, & Demandis. Reddendo Nobis, quamdiu vixerit, quolibet anno, ad Festum Pentecost. unum par Calcarium Deauratorum, pro omnibus Exactionibus, & Demandis. In cujus rei Testimonium Sigillum nostrum fecimus apponi. Dat. Winton. 11. die Augusti, Ann. Reg. Patris Nostri prædict. 54. Nos autem prædictam Donationem, & Concessionem, pro Nobis & Hæredibus nostris, quantum in Nobis est, Concedimus & Confirmamus &c.*

Pat. 54. H. 3. m. 1.

What were the particular Merits of this Aaron, does not appear: but he must, certainly, have been a high Favourite. For, besides this *Enfranchisement*, the King granted him the Privilege of living amongst other *Jews*, in any Part of the Kingdom; whereas the rest of them were confin'd to certain Districts.

REX omnibus &c. *Salutem. Sciatis quod, ad Instantiam Edmundi Filii nostri carissimi, Concedimus Aaroni, filio Vynes, Judæo, quod in quocunque Burgo Regni nostri voluerit, ubi alii Judæi habitant, morari possit pro Voluntate sua; sine Contradictione nostra, vel Ballivorum nostrorum quorumcunque. Dum tamen tanquam Bonus & Fidelis Judæus se gerat, & habeat, in eodem. In cujus &c. T. R. apud Windsor. 30. die Octob.*

Pat. 55. H. 3. m. 29.

But

HEN.
III.

But as these were the greatest Favours that cou'd be conferr'd on any *Jew*, it seems as if the *King* reserv'd them for the *last*: for from this Time to his Death, (which happen'd within two Years) they met with nothing but Discouragements. For now People began to see, and complain, that whereas the *Jews* were under no Restraint from Purchasing, it might so happen, that, by becomeing *Lords of Manors*, they might be entitled not only to the *Fealty*, *Homage*, *Escheats*, *Wardship*, and *Marriage* of CHRISTIANS, but even *Presentation to Churches*; and possibly, obtain whole *Baronies*; which wou'd be Matter of the highest Scandal, and upon no Consideration to be endur'd. To prevent therefore such shameful Inconveniences, an *Act of Parliament* pass'd, which not only restrain'd them from purchasing any *Lands*, or *Tenements*, for the Future, but actually vacated all Purchases, of that Nature, which they had made at any Time before: restoreing them to their first *Christian* Owners, upon Repayment of the Consideration Money, without *Interest*. Enacting, likewise, that whatever Purchases They made for the Future, shou'd immediately become vested in the *Crown*; subject, nevertheless, to *Redemption*, upon Payment of the same Summ of Money to the *King*, by the first *Christian* Owners, as they receiv'd for them, from the *Jews*. Excepting, also; that They might retain such Houses as they *inhabited themselves*, or let out to other *Jews*; and likewise *repair*, or *rebuild* upon any *antient Foundations*, they were already possess'd of: Provided, that, even for the Cause

1 Cod. MS.
Bib. Bod.
N. E. A. 19.

HEN.
III.
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of Habitation, they shou'd possess no more Houses in the City of *London*, than they had at Present; to prevent any Damage that might thereby accrue to the *Parish Rectors*. Excepting also that they might retain all such *Rents in Fee* as issued out of any Lands belonging to *Christians*; according to the Regulations of a *former* Statute, in that Case made and provided. And besides these Restrictions, it contain'd several others, concerning their common Entercourse with *Christians*: and forbad them, likewise, to sue by any *Original Writt* out of *Chancery*. But, as the Act it self is now lost from the *Rolls*, together with the *other* Statute referr'd to, concerning *Rents in Fee*, I shall give it the Reader, at Length, as I discover'd it in a very antient *Manuscript*, in the *Bodleian Library*¹: to shew him, likewise, the Manner of publishing *Acts of Parliament*, before the Use of *Printing*; by sending them, in the Form of *Writs*, to every *Sheriff*, and commanding *Proclamation*, of them. An excellent Course, (says my Lord Coke²,) and worthy to be restor'd!

¹ Cod. MS.
Bib. Bod. N.
E. A. 19.

² Coke 2d.
Instit. p.
526.

HENRICUS, *Dei Gratia, Rex Angliæ &c. Vicecomitibus & omnibus Ballivis, & Fidelibus suis, ad quos præsentēs Litteræ pervenerint, Salutem. SCIA-
TIS, quod, ad Honorem Dei, & Universalis Ecclesiæ, ac emendationem, & utilitatem, Terræ nostræ, & relevationem Christianorum, de Damnis, & Gravaminibus, quæ sustinuerunt, occasione Liberatorum Tenementorum, quæ Judæi Regni nostri clamabant habere, in Terris, Tenementis, Feodis, Redditibus, & aliis Tenuris: Et ne nobis, sive Communitati Re-*
gni

gni Nostri, vel ipso Regno, possit de cætero Præjudi-
cium generari: Providimus, de consilio Prælatorum,
Magnatum, & Procerum, qui sunt de Consilio no-
stro, ac etiam Ordinavimus, & Statuimus, pro No-
bis, & Hæredibus nostris, quod nullus Judæus libe-
rum Tenementum habeat in Maneriis, Terris, Tene-
mentis, Feodis, Redditibus, vel Tenuris, quibuscun-
que, per Cartam, Donum, Feofamentum, Confirma-
tionem, seu quamcunque aliam Obligationem, vel quo-
cunque alio modo.

HEN.
III.

Ita tamen quod Domus suas, quas ipsimet inhabi-
tant in Civitatibus, Burgis, seu aliis Villis, inhabi-
tent, de cætero, & eas habeant, sicut habere con-
sueverint, temporibus retroactis. Et etiam alias Do-
mos, quas locandas habent, licite locare possunt, Ju-
dæis tantum, & non Christianis.

Ita tamen quod non liceat Judæis nostris London.
plures Domos quam nunc habeant emere, sive quo-
cunque alio modo perquirere, in Civitate nostra Lon-
don: per quod Ecclesiæ Parochiales ejusdem Civita-
tis, vel Rectores earundem, facturam incurrant. Po-
tuerunt tamen iidem Judæi, London. Domos & Æ-
dificia sua, antiqua, prius diruta, & destructa, re-
parare, & in Statum pristinum redigere, ad Volun-
tatem suam.

PROVIDIMUS etiam, & STATUIMUS, de eodem
Consilio nostro, quod de Domibus suis prædictis, in-
habitandis, vel locandis, ut prædictum est, nullus Ju-
dæus implacitet, vel placitare possit, per Brevia no-
stra Originalia de Cancellaria, sed tantum coram Ju-
sticiariis nostris ad Custodiam Judæorum assignatis,
per Brevia Judaismi consueta, & hætenus usitata.

De

HEN.
III.

De Terris autem & Tenuris de quibus Judæi, ante præsens Statutum, Feofati fuerunt, & quas nunc tenent, volumus quod hujusmodi Infeodationes, & Dona, penitus adnullentur: Et Terræ, & Tenementa illa, Christianis, qui sibi ea dimiserint, remaneant. Ita tamen quod Christiani illi satisfaciant ipsis Judæis, de Pecunia, seu Catallo, contenta in Cartis, & Chyrogaphis suis, sine Ufura, quod Judæi pro hujusmodi Dono, vel Feodatione, dederint Christianis. Hac etiam adjecta Conditione, ut si Christiani illi, incontinenter, inde satisfacere non possint, Liceat Judæis prædictis Tenementa illa aliis Christianis dimittere, donec inde, per rationabilem Extentam, secundum verum Valorem eorundem, Catalla sua, sine Ufura, levare possint. ^{* Lodging.} *Salvo tamen Christianis illis Herbergagio* suo. Et ita quod Judæus Pecuniam, vel Catallum suum, per manus Christianorum, & non Judæorum, inde recipiat, ut prædictum est.*

Et si contingat Judæum aliquod Feofamentum, à modo, recipere, à quovis Christiano, de aliquo Feodo, vel Tenemento, contra præsens Statutum, Judæus ipse dictum Tenementum, vel Feodum, penitus amittat; & in manum Nostram capiatur, & salvo Custodiatur; & Christiani illi, vel eorum Hæredes, Terram illam, vel Tenementum illud, de Manu nostra rehabeant.

Ita tamen quod totam Pecuniam, quam ab ipsis Judæis pro hujusmodi Feofamento receperint, nobis tunc solvant. Vel si eorum Facultates ad hoc non sufficiant, tunc verum valorem Tenementorum, seu Feodorum illorum, Nobis, & Hæredibus nostris, annuatim reddant, ad Scaccarium nostrum, per veram,
 &

& rationabilem Extentam eorundem, donec de hujusmodi Pecunia, seu Catallo, Nobis plene fuerit satisfactum. HEN. III.

De Nutricibus autem parvulorum, Pistoribus, & Brafiatoribus, & Cocis Judæorum, quia Judæi, & Christiani, in cultu Fidei dispares sunt, PROVIDIMUS, & STATUIMUS, quod nullus Christianus, vel Christiana, eis ministrari præsumat in Ministeriis prædictis. Et quia Judæi quosdam Redditus, de Terris, & Tenementis, Christianorum, tanquam perpetuos, dudum recipere solent, per Manus Christianorum, qui etiam Feoda dicebantur; Volumus, & Statuimus, quod Statutum tunc inde per Nos factum, Firmitatis robur obtineat; nec ei per præsens Statutum in aliquo derogetur. Et ideo Vobis præcipimus, firmiter injungentes, quod Provisionem, Ordinationem, & Statutum prædictum, publice, per totam Ballivam vestram, Clamari, & firmiter teneri, & observari, faciatis.

In cujus rei Testimonium has Litteras Nostras fieri fecimus Patentes. Teste meipso apud Westm. 24. die Julii anno Regni nostri 54.

The Manuscript from whence I copy'd this Act, seems, by the Hand, and other Circumstances, to be very near as old as the Time; for tho' it contains several different Subjects, there is nothing in it later than the Year 1271: the last Thing being a very curious Letter from Charles King of Sicily, to Prince Edward; concerning the Murther of his Cousin Henry, Eldest Son to the King of the Romans, by Guido de Montfort, at Viterbo, in the Year 1270.

And

HEN.
III.1 Pat. 55.
H. 3. m. 12.

And before they had recover'd this Blow, their Assessments were again revived; six Thousand Marks being charg'd upon them, for the Expence of *Prince Edward's* Journey to the *Holy Land*. And as they cou'dn't raise the whole Summ, so soon as wanted, they were mortgag'd a second Time to *Earl Richard*; and the Year after Tax'd again; and, as it seems, very heavily; for the *Prince* was to receive a *thousand Pounds* from some *particular Jews* only. But their greatest Grievance, and which happen'd the same Year, was the Loss of their chief Synagogue, at *London*, taken from them, upon Complaint of the *Friers Penitents*, that they were not able to make the *Body of Christ in Quiet*, (as they *Blasphemously* express'd themselves,) for the great Howlings the *Jews* made There, dureing their Worship.

2 Vid. ante
ad ann.
1230.

The Case was, those *Locusts* were situated in the old *Jewry*, and haveing but a small dark Chapel belonging to their *Friery*, thought the *Jewes* fine *Synagogue*, which stood next to it, wou'd be more convenient for them; and therefore, (after the Example of their Brethren of St. *Anthony*²,) beg'd it of the *King*, and furnish'd him with *that* Reason for granting it: as he did by this Instrument.

REX Majori & Vicecomitibus suis London. Salutem. Quia dilecti Nobis in Christo Fratres de Pœnitentia Jesu Christi, London. commorantes, per strepitum Judæorum confluentium ad Ecclesiam suam, quæ contigua est Oratorio dictorum Fratrum ibidem, & etiam per ipsorum Judæorum continuam Ululat-
Synagogue. tum, in eadem Schola, juxta ritum suum, impedian-
tur

tur quo minus ea quæ ad Officium spirituale pertinent exercere possint, circa celebrationem Divinorum; & præcipue HORA CONFECTIONIS CORPORIS JESU CHRISTI, sicut per Testimonium fidelium accepimus. Nos ad Divina inibi quietius celebranda, Volentes prædict. impedimentum modis omnibus amoveri; ob Salutem Animæ nostræ, & Animarum Prædecessorum, & Hæredum nostrorum, de Gratia nostra speciali dedimus, & concessimus, prædictis Fratribus & Successoribus suis, in augmentum Mansi sui ibidem, prædict. Scholam, una cum fundo ejusdem: Habend. & tenend. eisdem Fratribus & Successoribus suis in perpetuum. Et ideo vobis mandamus, quod eisdem Fratribus de Schola illa, sicut prædict. est, plenam seisinam sine dilatione habere faciatis. Sustinentes quod prædicti Judæi sibi aliam Scholam alibi, ubi ad minus nocumentum dictorum Fratrum, & Ecclesiæ suæ, & Ecclesiarum aliarum fieri poterit, facere, vel construere, possint, si voluerint, & sibi viderint expedire.

HEN.
III.
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T. R. apud S. Edmundum 6. die Sept.
Claus. 56. H. 3. m. 3.

And, as a further Mortification, (the King this Year growing very infirm, and desirous, probably, to make some Attonement for the Transgressions of his long Life, which was now coming to an End,) fresh Encouragement was given to the Jewish Converts; by inquiring into the State, and Condition, of the House, and Revenues, which were formerly allotted for their Maintenance.

It seems, by this Time, They were grown very

B b

nume-

HEN.
III.
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numerous; and as a few of the richest, who cou'd make best Friends, had gotten Possession of the Rents, the poorer Sort of them could obtain nothing but Lodging in the House, and therefore were oblig'd to support themselves by begging from Door to Door, in a lamentable Condition. The *King* therefore order'd that none, hereafter, shou'd receive the *Alms* of the House, but such as were *realy poor*, and actually *commorant*: that an Account shou'd be laid before Him, how, and in what Manner, the former Rents had been receiv'd, and dispos'd of: That a new *Rental* shou'd be drawn up, and every Thing consider'd that was necessary to be regulated either in House or Chapel: as may be gather'd from this ample Commis-sion, directed to the *Mayor of London*, and *John de St. Dennis*, *Warden* of the said House, and the *first* that is any where mention'd, by Name.

REX dilectis sibi Majori London. & Magistro JOHANNI DE SANCTO DIONISIO Clerico suo, Custodi Domus Converforum London. Salutem. Ex parte pauperum Converforum nostrorum London. nobis, & Consilio nostro, est ostensum, quod cum nihil habeant unde sustentari possint, nec sit qui eis in aliquo subve-niat, Ostiatim mendicare coguntur, & quasi Fame moriuntur; & cum certos Redditus ad Sustentatio-nem ipsorum in Civitate London. & alibi assignari fecerimus, Ipsi ex hiis nihil percipiunt; sed quidam alii Converfi divites, alios Redditus & Possessiones habentes, qui etiam non morantur, nec conversantur in Domo nostra prædicta, Redditus ipsos, pro magna parte percipiunt, & ad usus suos, pro Voluntate sua
con-

convertunt, quod ulterius sustinere nolumus, nec de- ^{HEN. III.}
 bemus; maxime cum prædictos Redditus, dictæ Do-
 mui, non pro Divitibus, sed Pauperibus & Egenis,
 & ex causa necessitatis, fecerimus assignari. Volen-
 tes igitur præmissa in melius reformari: Vobis Man-
 damus, firmiter Injungentes, quod per Sacramentum
 Proborum & Legalium Hominum de Civitate & Sub-
 urbio London. diligenter inquiratis, qui sunt Reddi-
 tus, & Bona prædicta? & quantum valeant per an-
 num? & Quis vel Qui ea percipiunt? & à Quibus,
 et Qualiter, hætenus distributa, & dispensata fue-
 runt? & quæ super præmissis corrigenda, & refor-
 manda videritis, sine dilatione corrigatis. PROVISIO
 quod Bona & Redditus Domûs prædictæ, præfatis
 Converfis, qui magis indigent, juxta Merita Necessi-
 tatis de cætero assignentur. De aliis etiam quæ ad
 servitium, & debitum statum Capellæ nostræ ibidem,
 ac Domûs prædictæ, in melius reformandum pertine-
 re noscuntur, provideatis in omnibus, prout Melius,
 & Honestius, videritis expedire. Volumus etiam
 quod sicut prædicti Redditus, dictæ Domui, ad Sus-
 tentationem commorantium in eadem specialiter as-
 signati sunt; ita etiam ad Domum deferantur, &
 distribuantur ibidem, sicut prædictum est. Et si quos
 Vobis, aut Ordinationi Vestræ resistentes aut contra-
 dicentes inveneritis, eos per sequestrationes Portio-
 num suarum, & aliter, prout opus esse videritis, com-
 pescatis.

T. R. apud West. 26. die Feb.
 Pat. 56. H. 3. pars 1. m. 19.

HEN.
III.
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And now, as if *King Henry* foresaw, that all Worldly Commerce between him and his *Jews* was soon to be broken off, and for ever cease; he call'd upon them to make up the whole Accompt, and pay in the Ballance. All *Arrears* of *Talliage* were to be clear'd in four Months; and half of them paid in seventeen Days. And in the mean Time, such as cou'dn't give Security were to be imprison'd; and no otherwise Bail'd than by Body for Body. And if any of them, or their Sureties, did not clear the *Whole*, upon the Days prefix'd, any Summs formerly paid *in Part*, were to be *forfeited*, and their Persons, Goods, and Chatels, at the *King's Mercy*. Pat. 56. H. 3. p. 2. m. 10.

Numbers of them, upon this Occasion, were imprison'd in the *Tower of London*, and other Places. Nothing but Weeping and Wailing, was to be seen in every Corner. Even the *Friers* who had so lately taken Possession of their *Synagogue*, as it is said, pity'd them: Nor were the *Caurini*, and *Caturcensian* Brokers, (tho' their Rivals in Extortion,) without Compassion. For nothing cou'd be more Rigorous, and Unmerciful than the *King's* Proceedings at this Time. But *Death*, as inexorable as Himself, quickly after seiz'd him; and gave the *Jews* some short Respite from those Afflictions, which cou'dn't otherwise have been supported. For, in returning from *Norwich*, (where he had been to take Vengeance of those Riotous Citizens, who, in quareling with the *Monks*, had burnt their *Cathedral*, and *Monastery*, to the Ground,) He was taken ill at St. *Edmunds-*

mundsbury, and, his Sicknefs encreafing, upon his ^{HEN. III.} Arrival at *London*, died in a few Days, upon the 16th. of *November*, 1272, leaving behind him but a very indifferent Character, either as *Man*, or a *Prince*.

EDWARD, who follow'd *King Henry* in wearing ^{EDW. I.} the *English* Crown, but far furpafs'd him in all Re-^{A. D. 1272.} gal Virtues, was abroad at the Time of his Father's Death, engag'd in the *Holy War*; but upon receiving Notice of it from the *Barons*, who had all sworn Fealty to him in his Abfence, return'd to his Kingdom, in lefs than two Years, and was Crown'd at *Westminster*, Auguft 29, 1274: all Things being kept quiet in the mean Time, by the wife Adminiftration of the *Archbifhop of York*, and the Earls of *Cornwall* and *Chefter*, deputed REGENTS by the *Barons*, and confirm'd by *Parliament*. As foon therefore as *King Edward* had taken the Government upon himfelf, (tho' he was far from any covetous Difpofition,) he began to regulate the *Jewe's* Affairs upon his *Father's Model*. Particular *Justices* were affign'd them, after the Manner of former Reigns; fome of the old ones being remov'd, and new put in their Places. Writs were granted to fearch all their Chefts; and Registers taken of their Debts, and Eftates. They were Tax'd, Fin'd, and Imprifon'd, juft as they us'd to be, upon every little Occafion: and restrain'd to dwell in *this* or *that* particular Town, according to antient Custom. Their *Debtors* were *discharg'd* by the *King*, without Their Consent, as heretofore; or the Debts made payable to the *King* Himfelf. So
that

EDW. I. that I shall pass over all such Matters; and take Notice only of those Things concerning them, that are either *Formaly*, or *Materialy*, different from what has been already related.

The first Thing, then, to be observ'd is, that whereas *this* Reign began like the *former*, with a heavy *Talliage*, the Extent of it was more universal, and took in the *Children*, as well as *Parents*. The usual Punishment, likewise, for *Non-payment* of it, being chang'd from *Imprisonment*, into *perpetual Banishment*: with this rigorous Addition, that as soon as any of them made Default, he was to remove to *Dover*, with his *Wife* and *Children*, in three Days Time, in Order for *Transportation*; leaving behind him his Lands, Tenements, and all other Effects to the *King's Use*. And if after three Days were expir'd, he was found in any other Part of the Kingdom, he was to be proceeded against as one who privily convey'd away the *King's Goods*, and *Chatels*. And, as if no *Layman* car'd to be employ'd in such *Acts of Cruelty*, the Execution of these new Orders was committed, in the following Manner, to an *Irish Bishop Elect*, and two *Friers*.

REX dilectis & fidelibus suis Fratri Stephano de Foleburn electo Waterford, Fratri Luce de Hemmington, & Willelmo de Middleton, Salutem. Sciatis quod assignavimus Vos ad omnia Arreragia Tallagii super Judæos nostros Angliæ ultimo assessi, ad opus nostrum levanda, prout citius, & commodius, videritis expedire; Dantes Vobis Potestatem Arreragia illa de Bonis, Catallis, & Debitis Judæorum, quos

quos dictorum Arreragiorum inveneritis detentores, EDW.
levandi, & Nostro Nomine adnuandi; nec non & ^L
dictos Judæos qui in hac parte Rebelles fuerint, vel
Contradictores, per Exilium, & Abjurationem regni no-
stri, si necesse fuerit, compellendi ad dicta Arreragia
Nobis, pro porcionibus ipsis contingentibus, sine diffi-
cultate qualibet solvenda. Et ideo vobis mandamus
quod præmissa faciatis in forma prædicta. Et si ali-
quis Judæorum illorum, ad diem per nos sibi præfi-
xum, in solutione Porcionis suæ defecerit, faciatis
ipsum, cum Uxore, & Pueris suis, exceptis Pueris il-
lis, qui sunt in Tallagio, & solverint, exire regnum
nostrum Angliæ; & assignetis ei Portum Dovorum,
quod infra tertium diem post diem solutionis suæ sibi
per nos præfixum, sit ibi exiturus, sicut prædictum
est, & nunquam rediturus. Salvis tamen nobis Ter-
ris, Domibus, Redditibus, & omnibus Catallis suis
& suorum. Et si aliquis Judæus post tertium diem
sibi assignatum, sicut prædictum est, inventus fuerit
alibi in Regno nostro, quam apud Dovorum, faciatis
de eo Judicium, tanquam de illo qui furtive propria
Catalla Nostra asportaverit. Et si forte Vos tres ad
hoc intendere non poteritis, duo Vestrum præmissa
nihilominus exequantur. In cujus &c.

Teste Rege apud Luton primo die Novembris.

Pat. 2. E. 1. m. 3.

Did the Forefathers of this miserable People, think
you, meet with more rigorous Taskmasters in Æ-
GYPT? They were only call'd upon to make Brick:
But nothing less than makeing GOLD, seems to have
been expected from the Jews in England! And,
indeed,

EDW. I. indeed, one wou'd almost think they were Masters of the Secret: for one of them, notwithstanding all these Oppressions, was able, at this Time, to lend the *Queen Mother* 350. Marks.

Claus. 3. E. I. m. 21.

But, now, the *Commons* of *England*, (haveing, without Question, by this Time, obtain'd *Representatives* in *Parliament*;) observing that all such Ordinances as had hitherto been made solely by the *King*, against the *Jewish Usury*, were dispenc'd with at Pleasure; and that They were griev'd by it more than formerly, from the Necessity the *Jews* were under either of getting Money for the *King*, or leaving the Kingdom: procur'd an *Act* which destroy'd it, both Root, and Branch; call'd by the Lawyers *Statutum de Judaismo*, and recommended by my Lord Coke as very worthy to be read'. As, therefore, it is drawn up in *French*, and not publish'd in our common Statute Books, I shall translate the whole into *English*.

1 2d. Instit.
P. 509.

THE STATUTE OF JUDAISM

An. tertio E. I.

The King haveing observ'd that, in Times past, many Honest Men have lost their Inheritances, by the Usury of the Jews; and that many Sins have from thence arisen: (Notwithstanding they are, and have been, very profitable to Him, and his Ancestors,) Ordains, and establisbes, for the Honour of God, and the common Benefit of the People, that no Jew, hereafter, shall in any Manner practise Usury. And that

no

no Usurious Contracts already made, since the Feast of St. Edward, last past, shall stand good, excepting Covenants relateing to the Principal Summ. Provided also, that all those who are indebted to the Jews, upon Pledges moveable, shall redeem them, before Easter next, under Pain of Forfeiture. And if any Jew shall practice Usury against the Intent of this Statute, the King promises neither to give him Assistance, by Himself, or Officers, in recovering his Debts, but on the Contrary, will punish him for his Trespass, and assist the Christians against him, in the Recovery of their Pledges.

And it is further Enacted, that no Distress for any Jew's Debt, shall hereafter be so grievous, as not to leave Christians the Moity of their Lands and Chattells, for Subsistence. And that no Distress shall be made by any such Jew, upon the Heir of his Debtor nam'd in the Bond, or any other Person in Possession of the Debtor's Lands, before such Debt shall be prov'd in Court. And if the Sheriff, or other Bailiff, is commanded by the King, to give Seisin, or Possession to any Jew, of Lands or Chatells, to the Value of his Debt, the Chatells shall first be apprais'd by the Oath of Honest Men, and deliver'd to the Jew or Jewes, to the Value of the Debt. And if the Chatells be not found sufficient to answer it, then the Lands shall be extended, by the same Oath, according to their separate Values, before Seisin is given of them to the Jew or Jewes; to the Intent, that when the Debt is certainly known to be discharg'd, the Christian may have his Lands again. Saveing to the Christian, nevertheless, the Moity of his Lands

EDW. and Chatells, and the chief House for his Sustainance,
 I. as is before express'd.

And if any Thing stolen be found in the Possession of a Jew, let him have his Summons, if he regularly may have it: if not, he shall answer in such a Manner as a Christian wou'd be oblig'd to, without claiming any Privilege.

Likewise all Jews shall be resident in such Cities, and Burroughs, as are the King's own; where the Common Chest of their Indentures, is wont to be kept. And every one of them, that is past seven Years of Age, shall wear a Badge, in form of two Tables, of Yellow Taffety, six Fingers long, and three Fingers broad, upon his upper Garment; and every one that is past twelve Years, shall also pay annually, to the King, at Easter, the Summ of three Pence, both Men, and Women.

And no Jew shall have Power to alienate in Fee, either to Jew, or Christian, any Houses, Rents, or Tenements, which they have already purchas'd, or dispose of them in any Manner, or acquitt any Christian of his Debt, without the King's special Licence, till he hath otherwise ordain'd.

And because Holy Church, wills and permits, that they should Live, and be protected, the King takes them into his Protection; and commands that they shall live guarded, and defended, by his Sheriffs, Bailiffs, and other Leige People. And that none shall do them Harm, either in their Persons, or Goods, moveable or immoveable, or Sue, Implead, or Challenge them in any Courts but the King's Courts, wheresoever they are.

And

And that none of them shall be obedient, Respon- EDW.
dent, or pay any Rent, to any but the King, or his I.
Bailiffs, in his Name, excepting for their Houses which
they now hold, rendring Rent; Saveing, likewise,
the Rights of Holy Church.

And the King also Grants, that they may practice
Merchandise, or Live by their Labour, and for those
Purposes, freely converse with Christians. Excepting
that upon any Pretence whatever, they shall not be
Levant, or Couchant, amongst them: nor on Account
of their Merchandise, be in Scots, Lots, or Talliage,
with the other Inhabitants of those Cities, or Bur-
roughs, where they remain: seeing they are Talliable
to the King as his own Vassals, and not otherwise.

Moreover the King grants them free Liberty to
purchase Houses, and Curtilages, in the Cities and
Burroughs where they reside: provided they are held
in Chief of the King. Saveing to the Lords their
Due, and accustom'd, Services.

And further the King grants, that such as are un-
skilful in Merchandise, and can't labour, may take
Lands to Farm, for any Term not exceeding tenn
Years: provided no Homage, Fealty, or any such
Kind of Service, or Advowson to Holy Church, be
belonging to them. Provided also that this Power
to Farm Lands, shall continue in Force for fiveteen
Years, from the makeing of this Act, and no longer.

From this Statute we may observe, how desirous
the King was to keep the Jews in good Humour,
who had been so profitable to Him, and his Ance-
stors. For the small Privileges he wou'd seem to

EDW. grant them in lieu of *Usury*, were mere *Amusements*:
 I. General *Traffick* having been always permitted, to every Body; and even private, and *Manual Trades* were never restrain'd till 5. *Eliz.* c. 4. And as for *Bodily Labour*, I think there was no great Need of an *Act of Parliament* to support them in the Use of it. And with Respect to *Farming Lands*, it was so notoriously the *Right* of every Subject, that when *Pious King Henry the eighth* had a Mind to Oppress the *Clergy*, he couldn't take it from them but by *Statute* 21. *H. 8.* c. 13. — Upon which Account we may say, that *Churchmen* in *his* Days, were us'd worse than *Jews*: as *Papists* are, at this very Time.

My *Lord Coke* knowing very well that our *Histo-*
rians fix the Time of the *Jewes universal Banish-*
ment, to the 18th. of this Reign, and say it was by
Parliament, (not finding any such Act upon the *Rolls*,
 or any where else,) imagin'd that the Banishment
 was *Consequential*, and not *actual*; and as this Act,
 restraining their *Usury*, was the only one which cou'd
 induce them to leave the Kingdom, (and is without
 Date,) suppos'd it made at *That Time*, and to have
 produced *That Effect*. But *Prynne*¹ shews very plain-
 ly, from History, that their Banishment was *Posi-*
tive, and cou'd not be effected by *this* Act, which
 was certainly made in the *third* of this Reign. To
 prove it so, he brings several presumptive Arguments,
 which can't well be deny'd; and then concludes, (af-
 ter his usual rude Manner,) that his *Lordship* was
 no such *Antiquary*, *Record-Man*, or *Historian*, as
 the World took him to be².

¹ Demurrer
 1st. part.
 p. 37.

² Demurrer.
 2d. part.
 p. 63.

Whe-

Whether he was so, or not, does not become me ^{EDW.} to determine. But with Regard to *Prynne*, I shan't ^{I.} stick to affirm, that had *He* been such an exact *Antiquary*, *Record-man*, or *Historian*, as he took himself to be, he wou'd never have overlook'd, (especially when he was searching after these Matters,) the following *Patent* 5. E.1. m.13. dorf. which proves *directly*, that the STATUTUM DE JUDAISMO must necessarily have been made before That Time, viz. 18. E.1. by reciteing, almost *Verbatim*, great Part of It. Nor, if he had ever seen the said *Patent*, wou'd he have taken upon him to correct, as he does, the *French*' Copy of the *Statute*, by reading *Blanc* instead of *Faune*, (with Relation to the *Colour* of the *Badges*.) For tho' all former Ordinances commanded them to be *White*, it is plain they were chang'd to *Yellow*, by this *Act of Parliament*; since the *Patent*, which refers to it, says they were to be made de FELTRO CROCEO. ^{1 Demur. part 1. p. 39.}

REX Hugoni de Digneneton *Salutem*. Cum nuper, DE COMMUNI CONCILIO REGNI NOSTRI, provideri fecerimus, quod universi, & singuli, Judæi, Regni nostri, manerent in Civitatibus, & Burgis nostris propriis, in quibus Dicka* Cyrographaria Judæorum nostrorum, esse consueverat, & quod unusquisque ipsorum, postquam ætatem septem Annorum compleverit, in Superiori Vestimento, quoddam Signum deferat, ad modum duarum Tabularum, de Felto Croceo, Longitudinis videlicet sex Pollicum, & Latitudinis trium Pollicum; & etiam quod Universi & Singuli Judæi prædicti, Homines & Fæminæ, postquam

A Tally.

EDW. I. *quam ætatem duodecim Annorum compleverint, solvant Nobis, singulis annis, tres Denarios, pro Chevagio suo, scilicet ad PASCHA. Nos super Gestu prædictorum Judæorum, à tempore confectionis provisionis prædictæ, volentes certiorari, Assignavimus Vos ad inquirendum, per sacramentum &c. tam Christianorum, quam Judæorum, Regni Nostri &c. de Nominibus singulorum Judæorum prædictorum, & etiam ad inquirendum, & videndum, in quibus Civitatibus, Burgis, & Villis, Judæi manent supradicti. Et utrum Signa sua portaverint; & alio modo se gesserint juxta formam Provisionis, necne; & etiam ad levandum ad opus nostrum, prædictos tres Denarios annuos, una cum Arreragiis eorundem Denariorum, à tempore confectionis supradictæ &c.*

Teste Rege apud Windsor 24. die Maii.

Pat. 5. E. 1. m. 13. dorf.

What *Mystery* there was in thus changing the *Colour* of their *Badges* I can't guess: unless *White* was consider'd as an Emblem of too great *Purity*, and *Yellow* substituted to denote *Envy* and *Malice*.

But before I part with this *Statute*, I can't help remarking, further, that since it was thought but reasonable in a *Jew* to leave his Creditor something to live upon, (even half his Substance,) it is very wonderful that no Law shou'd ever have been deem'd proper, to restrain *Christians* from wresting from one another the utmost *Farthing*. Is not this, to have in our Bag divers *Weights*? How differently do Men think upon the same Subject.!

Yet, to do the *King* Justice, in this Matter, I find
He

He was so equitable himself, soon after this *Statute*,^{EDW. I.} as to deal with *some* of the *Jews*, at least, in the same Manner that they were to deal with others. For in a Precept to his *Justices*, for distraining the Goods of one *Moses de Clare*, who was indebted to Him, He commanded them to leave him, and his Family, a Substinance; *Salva sibi & Familiae suae, Sustentatione* Claus. 5. Ed. I. m. 6. But, on the other Hand, I find him making himself amends, by compelling them to take out *Licences* to *Merchandise*, notwithstanding the general Allowance of the *Statute*. For in a *Patent* of the same Year, he says, *Concedimus quod Magister Elyas, filius Magistri Mossei, Cresseus, filius ejusdem Elie, & Aaron, filius Vynes, Judei nostri London. Merchandisas exerceant*: which there cou'd be no Occasion for, if he didn't think his *Licences* necessary.

If therefore the *Jewes Hands* were ty'd up, from takeing *Usury*, by the aforemention'd *Statute*, it is as certain that their *Tongues* were let loose, by such severe Interpretations of it. For, now, they began to rail in such a publick Manner against the *Christian Religion*, for permitting so much Inhumanity; and vilify'd our *Saviour*, and his Followers, with such scoffing *Blasphemy*; that, (profitable as they had been, and still were, to the *King*,) He was oblig'd to put a Stop to them, by the following Proclamation: which threatens the Guilty with Loss of *Life*, and *Member*; and further orders, that whereas, hitherto, none but *Jewish Men* were to have a Mark of Distinction upon their Garments, the same, for the Future, shou'd be observ'd by *Women*.

REX

EDW.

I.
~

REX dilectis & fidelibus suis Stephano de Pentecester, Waltero de Helynn, & Johanni de Cobham Justiciariis suis ad Placita Transgressionum Monetæ audienda & terminanda assignatis, & dilecto Clerico suo Philippo de Wylegheby Salutem. Quia datum est Nobis intelligi, Quod quidam Judæi Regni nostri, fidem Catholicam, & Sacra Ecclesiastica, hactenus diversimode Blasphemare non formidarunt, nec adhuc formidant, in Divini nominis contumeliam, & totius Christianæ professionis opprobrium; Nos hujusmodi Blasphemias, sicut Principem Catholicum decet, reprimi cupientes: Volumus, Quod nullus Judæus taliter de caetero blasphemare præsumat: videlicet, aliquod Erroneum, Detestabile aut Abhominabile dicendo vel faciendo, in Blasphemia Crucifixi, fidei Catholice, seu beatissimæ matris Mariæ virginis, seu Ecclesiasticorum Sacramentorum. Volumus etiam, quod hoc, per omnia loca Regni nostri in quibus Judæi morantur, publice proclamatur: & ne aliquis Judæus sub periculo Vitæ & Membrorum talia facere vel dicere præsumat. Et si quis notorius Blasphemator inveniatur, ita quod per Inquisitionem per Sacramentum Christianorum bonorum & graviorum inde convinci possit evidenter; Volumus quod quilibet talis puniretur secundum quod in hujusmodi casibus alias fieri consuevit.

Idem fiat de ipsis qui aliquando ad fidem Catholicam conversi, baptizati fuerunt, & postmodum ad Judaicam pravitatem perversi, ab eadem fide Apostatare præsumpserint.

Volumus etiam quod Mulieres Judææ de cætero portant Signa in superiori veste sicut Judæi Mares &c.

Claus. 7. E. 1. m. 6. dorf.

In

In the same Roll where this *Proclamation* is enter'd, tho' there are several other Things relating to the *Jews*, I find nothing else worth mentioning, except the Neceffitous Condition of the *Poor Oxford Scholars*, who had pawn'd so many of their *Books* to Them, that they cou'dn't go on with their Studies; and were therefore oblig'd to apply to the *King* for his Assistance to get them restor'd. The particular Case is not mention'd: but the *Fact*, in general, appears from these Words. "*De Libris autem apud Oxon. impignoratis, Volumus quod nullum fiat Judicium usque ad Festum Omnium Sanctorum proxime futurum*". Which proves it, likewise, to have been a Matter of *Consequence*: for the Writ, wherein this Clause is found, bears Date 10. *Maii*, and *Judgment*, we see, wasn't to be given till above five Months after.

But no sooner were their *Tongues* stopp'd by the foregoing *Proclamation*, than they began to revenge themselves by *Clipping*, and *Adulterating* the common Coin of the Nation, to their no small Profit. And so universally did they carry on this Practice, that if it had been long suffer'd, says an antient *French Manuscript*, the Money of *England* wou'd have been worth nothing. "*Les queuz Choses si elles fussent longement Joefferts, elles metterient la Monoye D'Englitere a nient*".

And besides what was done at *Home*, there were several Sorts of light Money imported from *abroad*; call'd *Pollards*, *Crocards*, *Staldings*, *Eagles*, *Leonines*, and *Steepings*: some of which, as Mr. *Lowndes*² tells

¹ *Lowndes's*
Essay for
Amend-
ment &c.
p. 6.

² *id. ib.*

D d

us,

EDW. us, were stamp'd with *Mitres*, and *Lions*, and others
 I. made to resemble *King Edward's* own Coin. The
Pollards, therefore, I guess, were such as had the
Mitre upon a *Poll'd*, or shaven Crown: the *Crocards*,
 those which resembl'd the *King's* own Coin; having
 the Hair of the Head very much *Crock'd*, *Crul'd*, or
 Curl'd, as we see in *Speed*: The *Eagles*, and *Leonines*,
 were plainly so call'd from their Impressions; the
 first coming from *Germany*, the other probably,
 from *Venice*; and my *Lord Coke*¹ informs us, that
Steepings were an artificial Mixture of Silver, Cop-
 per, and Sulphur. What the *Staldings* were I don't
 know, unless we read *Scaldings*, and then they may
 signify base Mettal, plated, or *scaled* over with
Silver; which Mr. *Lowndes* likewise takes No-
 tice of.

¹ 2d. Instit.
 p. 577.

² Evelyn's
 Numism.
 p. 833.

³ Wickes
 Chron. p.
 137. M. West.
 p. 409.
 Chron de
 Dunstable
 p. 451

To remedy therefore these Disorders, *King Edward*,
 who was very jealous of every Thing that related to
 his Coin, (and is suppos'd to be the first² of our Kings
 who fix'd the Standard of it) caus'd strict Inquiry to
 be made after the Authors of this Mischief. And
 as the general Suspicion fell upon the *Jews*, he com-
 manded all that were in the Kingdom to be seiz'd
 in one Day; it was the seventeenth of *Novem-
 ber* 1279; and after full Conviction, two hundred
 and eighty of them, both Men, and Women, receiv'd
 Sentence of Death, at *London*, and were executed,
 without Mercy: besides great Numbers in other
 Parts³. Many more were continu'd in Prison; and
 our Records, of this Year, abound with Instances of
 the *King's* selling, and granting their Houses, and
 Lands, forfeited upon this Occasion. The *Justices*
 who

who presided at the Trials, were *Peter de Pentecester*, *Walter de Heylin*, and *John de Cobham*. EDW. I.

But after this Injunction was over, and the King satisfied with his Harvest, the common People thinking that they also should come in for Part of the Spoil, as having born Part of the Loss by bad Money, began to persecute the *Jews* upon this Account themselves; and upon every little Quarrel, would threaten such as had escaped, to inform against them *de novo*, if they wouldn't give them what they desired; and by that Means extorted great Sums: in so much, that the King was obliged, to take publick Notice of it, and by Writ declare, that no *Jew* who wasn't indicted before the First of *May*, should be liable to any future Indictment, for Facts committed before that Time, upon the Information of any *Christian*; provided they would pay such Fines as were agreed upon between them and his *Justices*. Whether this was done for the *Jews*'s, or his own Sake I can't say: It is plain he would get a great deal by the Bargain, and the common People would be robbed of their Market. But I think he was very ill advised, for the Sake of a little Gain, to continue such a lasting Reproach upon his *Christian* Subjects, as the aforementioned Writ brands them with, and which appears from this Copy of it.

REX dilectis & fidelibus suis Stephano de Pentecester, Waltero de Heylin & Johanni de Cobham Justiciariis ad Placita Transgressionis Monetæ audienda Salutem. Quia omnes Judæi nuper reſtati, & per certam ſuſpicionem indictati de Retentione

EDW.
I.

Monetæ Nostræ, & inde convicti cum ultimo suppli-
 cio puniuntur; & quidam eorum, eadem occasione
 omnia Bona & Catalla sua forisfecerunt, & in Pri-
 sonam nostram liberantur, in eadem, ad Voluntatem
 nostram detinendi. Et cum accepimus quod plures
 Christiani, ob odium Judæorum, propter discrepan-
 tiam Fidei Christianæ, & Ritus Judæorum, & di-
 versa Gravamina per ipsos Judæos Christianis hacten-
 us illata, quosdam Judæos nondum Rectatos, nec
 Indictatos, de Transgressione Monetæ, per leves &
 voluntarias accusationes, accusare & indictare, de
 Die in Diem, nituntur, & proponunt; imponentes
 eis, ad Terrorem ipsorum, quod de hujusmodi Trans-
 gressione Culpabiles existunt, & sic per minas hujus-
 modi accusationis ipsis Judæis Metum incutiunt, ut
 Pecuniam extorqueant ab iisdem: Ita quod ipsi Ju-
 dæi super hoc ad Legem suam sæpe ponuntur, in Vi-
 tæ suæ Periculum manifestum. VOLUMUS quod
 omnes Judæi qui ante primum diem Maii prox. præ-
 teritum Indictati, vel per certam suspicionem Rectati
 non fuerunt de Transgressione Monetæ prædictæ, &
 qui facere voluerunt Finem, juxta Discretionem ve-
 stram, ad opus Nostrum, pro sic quod non occasionen-
 tur de hujusmodi Transgressionibus factis ante pri-
 mum diem Maii, propter novas Accusationes Chri-
 stianorum post eundem diem inde factas non mole-
 stentur, sed Pacem inde habeant in futurum. Pro-
 viso, quod Judæi Indictati, vel per certam suspicio-
 nem Rectati de hujusmodi Transgressionibus ante præ-
 dictum diem Maii, Judicium subeant coram Vobis,
 juxta Formam prius inde Ordinatam, & Provisam.
 Et ideo Vobis Mandamus, quod Fines hujusmodi ca-
 piatis,

piatis, & præmissa fieri, & observari faciatis, in EDW.
Forma prædicta. I.

Teste Rege apud Cantuar. 8. die Maii.

Claus. 7. E. 1. m. 7.

The like Writs were sent to several *other* Justices: which give us such a full, and perfect Account of this whole Transaction, that I may go on to other Matters.

Leaving then these Stories of *Fines*, and *Impri-sonments*, which are known to have little Influence upon Minds not *rightly prepar'd*, and seldom operate any longer than they are actually present, and sensible; Let us proceed, now, to remember the Wise, and truly *Christian* Behaviour, of the *Prædicant*, or *Dominican Friars*, which happen'd next Year; who justly believing that all Wickedness proceeded from irreligious *Ignorance*, and that if the *Jews* were once brought to the *Knowledge of the Truth*, they would readily embrace it, and act conformable to the Morality of the *Gospel*, (instead of desiring their *Pains*, and *Penalties*, to be encreas'd,) only beg'd Leave of the *King*, to *preach* to them, and that he would oblige them all to attend their *Sermons*.

To this *Pious* Request, therefore, the *King* readily condescending, (as soon as he had dispos'd of his Forfeitures,) we find that very devout, and solemn, Precepts were sent to all *Sheriffs* and *Bailiffs*, commanding them to use such Persuasions with the *Jews*, to go to Church, and behave themselves decently, as the Spirit of Truth shou'd inspire them with: which Admonitions, and Persuasions, were to be continu'd

EDW. I. as long as the *King* thought proper, and no longer.
 But as these Precepts contain, likewise, the *Good Friers* Petition, I shall give the Original of one of them at Length; thinking it a very proper Copy to be follow'd, even at this Day, with Relation to our *present Jews*, and those *Controversial Sermons* appointed to be preach'd by that truly Virtuous and *Christian* Gentleman, whose Name is so universally known, and deservedly respected, as to need no Mention: PROVIDED that the Preachers of them be very careful of their Expressions concerning the *Holy Trinity*. For, as a certain Writer¹ observes, "Tho' the *Jews* have been justly punish'd by God with long "Blindness, and Hardness of Heart, for not receiving "our *Lord Jesus* when he was sent to them, yet it "is observable, that this hath not come to pass without the great Fault of *Christians* also; who quickly turning aside from the straight, and easy Way of Believing in God, *set down in Scripture*, and, (according to the inbred Curiosity of Man,) hunting after Novelties, have, by the Cunning of *Satan*, lost themselves in the endless Mazes of Error, and *Superstition*, and, erecting a new *Babel*, confounded the pure, and plain Language, of the Holy Spirit, with their *Trinunities*, *Coessentialities*, *Modalities*, *Eternal Generations*, *Eternal Processions*, *Incarnations*, *Hypostatical Unions*, and the like monstrous Terms, fitter for *Conjurers* than *Christians*, especially such as profess to reject the *Inventions of Men*, and keep themselves wholly to the *Word of God*". — But for Fear this Remark may be extended further than I design'd it, I must

¹ Biddle's
 Preface to
 Confession of
 Faith.

must acquaint the Reader, that the *Author* of it was a profess'd *Socinian*. EDW.
I.

The aforementioned Petition, and Order upon it, was as follows.

REX Vicecomitibus & omnibus Ballivis & Fidelibus suis Salutem. Cum dilecti Nobis in Christo Fratres de Ordine Prædicatorum in Anglia, Judæis, quorum Mentes vetustas Erroris, & Perfidie, obnubilat, & obcæcat, Prædicare proponunt VERBUM DEI, quo facilius, interveniente Gratia Spiritus Sancti, ad Fidei Catholicæ converti valeant Unitatem; & ob hoc, dilectus Nobis in Christo, Prior Provincialis ejusdem Ordinis Nobis supplicavit, ut Vobis demus in Mandatis Quod omnes Judæos, ubicunque Locorum in Ballivis vestris conversantes, efficaciter moneatis, & inducatis, quod in locis, ubi Vobis de Consilio Fratrum ipsorum magis expedire videbitur, ad audiendum VERBUM DEI conveniant, & illud ab iisdem Fratribus, absque Tumultu, Contentione, vel Blasphemia, audiant diligenter & benigne: Et si forte ALTISSIMUS Velamen duritiæ à Cordibus eorum auferens aliquibus vel alicui ipsorum Judæorum Gratiā dederit Convertendi, quod cæteri Judæi eis super hoc non impedian, nec per alios impediri procurent: Nos prædictum Propositum ipsorum Fratrum pium & salubre attendentes, & Precibus prædicti Prioris favorabiliter annuentes, in hac parte, Vobis Mandamus, quod omnes efficaciter moneatis, & eos ad hoc, Modis quibus melius sciveritis, inducatis, prout Unicuique Vestrum Inspiraverit SPIRITUS VERITATIS. In cujus &c. quamdiu Regi placuerit du-

EDW. duraturas. Teste Rege apud *Winton.* 2. die *Januar.*
 I.

Pat. 8. E. 1. m. 27.

1 Luke 18.
22.

But tho' the last Clause of this Precept, (*quamdiu Regi placuerit duraturas,*) seems something Faint, and Cool, as if the *King* suspected an Inconvenience might arise from makeing it a *perpetual* Order: yet we have great Reason to think he was Religiously in Earnest. For within a few Months after this, prudently confidering with himself that when our *Blessed Saviour* commanded the *Jewish* Ruler in the *Gospel*¹ to part with all his Riches, before he follow'd him, He did not do it by Way of lasting Rule, to be observ'd by all future *Converts*; but only to expose the Pharisaical Infincerity of that particular Person, *who when he heard that Saying went away Sorrowful*; and, further, that tho' it *were* to be a lasting Injunction, he cou'd by no Means justify the Appropriation of the *Jewish Converts's* Possessions to *himself*, (for what the Ruler had was to be *sold*, and given to the *Poor* :) I say, *King Edward* piously confidering all this, in Order to promote the *Jewe's Conversion*, declar'd by Patent, that for seven Years he wou'd waive all Claim to their Estates, (tho' his Title to them was well known to be good, both by *Law* and *Custom*,) and that it shou'd be lawful for all such *Converts* to retain *one half* of their Goods, provided the other half was given towards the Maintenance of the poorer Sort, who resided in the *House of Converts* which was founded by his Father *Henry*.

And as a further Encouragement of the said House,
 he

he gave and granted, to it, dureing the Term of seven Years, all Manner of *Forfeitures* that shou'd any Ways accrue to Him from the *Jews*, as also his *Deodands*, from and after the Expiration of a Grant already made of them to the *Friers Preachers*; together with the *Jewes* annual *Chevage*, or *Poll-Money*: Commanding further, for the better Regulation of the said House, that the chief *Custos*, or *Warden*, of it, shou'd make Choice of some fit and able *Presbyter*, to be constantly resident therein, and together with a *Fellow* Chaplain, and one or two *Clerks*, personaly discharge all Dutyes of the *Chapel*; who likewise, in the Absence of the said *Warden*, might, according to his Directions, receive the Rents of the said *House*, and the aforesaid Grants, from the *Exchequer*, and distribute them, in assign'd Proportions, amongst the *Converts*: retaining for himself, *Fellow* Chaplain, and *Clerks*, a reasonable Subsistance out of the said Revenues, and passing his Accompts yearly, before the *Treasurer*, and *Barons* of the *Exchequer*.

Provided also, that if any *Convert* in the said House, were qualify'd to assist the said *Presbyter*, as *Fellow* Chaplain, he shou'd, preferably to all others, be employ'd by the said *Presbyter*; and if any other *Converts* appear'd likely to become *Scholars*, they shou'd be sent to the *Schools*; and such as were more fit for *Business* shou'd be put out to *Trades*, haveing all of them their respective Allocations continu'd. But if it shou'd so happen, that any of the aforesaid *Converts*, deputed to *Learning*, shou'd become promoted in the *Church*; their Allocations were, thenceforward, to cease, and

EDW.
I. be divided amongst the Others: The same Regulations being likewise to be observ'd, with Respect to those who were *advanc'd* by *Trade*.

Provided, lastly, that if any *Surpluss* of the aforesaid Revenues shou'd remain, after such necessary Sustainance given to the aforesaid *Converts*, and Ministers of the *Chapel*, the whole of it shou'd be employ'd to the *repairing*, and *beautifying*, the said *Chapel*, and Encrease of *Divine Worship*. All which is more particularly set forth in *Rot. Pat.* 8. E. 1. p. 1. m. 15. directed to *John de St. Dennis*, Warden of the said House, formerly nominated by King *Henry*, (as was before observ'd,) but is too long to be inserted in the Original.

What particular Success attended these Honest Endeavours of the *Friers*, and the *King's* laudable Munificence, is no where mention'd: nor do any Accompts of the *Exchequer*, relating to the *House of Converts*, give us any further Light into That Matter. But, with Respect to the *King's* Bounty, it seems probable that the greatest Part of it was swallow'd up by the *Warden of the House*; for we may observe from the *Patent*, that none but the *Presbyter*, or *Subwarden*, was oblig'd to pass any Accompts at the *Exchequer*; (the *Warden*, himself, being left at large, and no Power given to his *Deputy*, but in His Absence, or when he didn't care to act himself.) And therefore, when the *Barons* of the *Exchequer* call'd upon him, hereafter, to know what was done with all the Money, He pleaded *Prescription* against their Summons, setting forth, that neither He nor his Pre-
de-

deceffors, *Wardens* of the faid Houfe, had been ac- EDW.
custom'd to *make any Accompt*: and had his Plea ^{I.} ~
allow'd. *Rot. Pat.* 14. *Ed.* I. *m.* 20.

And being thus enter'd upon a particular Account of this Houfe, (which, bleffed be God! is ftill in fome Meafure fubfifting, as an *antient* Monument of our Zeal for *Christianity*,) before I proceed to other Matters, I fhall fet down every Thing together, that I find, further, concerning it.

In Purfuance, therefore, of the aforefaid Patent, to *John de St. Dennis*, we read, that *Belager*, a *Jew* of *Oxford*, being converted to the *Christian Faith*, fued for the *Moity* of his Goods, and had them deliver'd, according to the following Schedule; which fhews that *Belager* was a Man of *Learning*, whatever the *Clerks* were, who made the *Inventory*: for his Moveables were chiefly *Books*, thus Catalogued, and Priz'd.

One Book of <i>notable Constitutions</i> , —	12. d.
One <i>Græcism</i> [I fuppofe a <i>Greek Grammar</i>]	6. d.
One <i>Legend</i> [what that fhould be amongft a <i>Jew's</i> Books, I know not]	10. d.
One <i>large Doctrinal</i> , — — —	1. d.
A certain Book of <i>Constitutions</i> , — —	4. s.
A certain <i>Codex</i> , — — —	16. s.
A certain <i>unknown Book</i> , — —	16. s. &c.

Johannes de Sancto Dionyfio, *Custos Domus Con-*
verforum, *tulit Breve Regis, de Magno Sigillo, in*
hæc Verba. Edwardus &c. *Justiciariis ad Custodiam*
E e 2

EDW. I. *diam Judæorum &c. assignatis, Salutem. Ex parte*
Converforum Domus nostræ London. Nobis est osten-
sum, quod cum Medietas Bonorum, & Catallorum,
Judæorum Converforum seu Convertendorum, ad Fi-
dem Catholicam, ad Conversos Domûs nostræ præ-
dictæ, ratione Concessionis nostræ eis inde factæ per-
tineat, alia Medietate, illis qui sic à tempore Con-
cessionis nostræ prædictæ Convertuntur, reservata:
ac Belager Judæus Oxon. nuper ad Fidem Catholicam
se converterit &c. ideo Mandamus &c. T.R. apud
Woodstock 25. die Aprilis, an. Reg. Nostr. nono.

Rot. Placit. term. Pasche 9. E. I. r. 7.

Per hoc Breve liberantur eidem Johanni, Bona, &
Catalla subscripta, videlicet, Unus Liber Prest.
Constit. precii 12 d. Unus Græcismus precii 6 d.
Vna Legenda, precii 10 d. Unum Doctrinale
Magnum, precii 1 d. Quidam Liber Constitu-
tionum, precii 4 s. Quidam Codex precii 16 s.
Quoddam Infciatum, precii 16 s. &c.

And soon after, (the *King's Grant of Deodands* to the *Friers Preachers*, as abovemention'd, being expir'd,) He confirm'd his last Grant to the *Convert's House*, and commanded his Judges to give the *Warden* Seisin of all such as shou'd happen. *Claus. 9. E. I. m. 1.*

John de St. Dennis, departing this Life in the Year 1288, was succeeded in his Wardenship by *Robert de Scardeburgh*, his Patent bearing Date 13. Oct. 16. E. I. and running in this Form.

REX

EDW.

I.

REX Omnibus & Singulis Converfis Domûs suæ
London. Salutem. Sciatis quod Commisimus dilecto
Clerico nostro, Roberto de Scardeburgh, Custodiam Do-
mûs prædictæ, Habendam quamdiu Nobis placuerit,
cum Omnibus ad dictam Custodiam pertinentibus, eo-
dem modo quo Johannes de Sancto Dionisio, quon-
dam Archidiaconus Roffensis, defunctus, eam, dum
vixit, habere consuevit; ita quod Domus illas in qui-
bus idem Archidiaconus morabatur ibidem, pro Vo-
luntate sua inhabitet. Et ideo Vobis Mandamus quod
eidem Roberto, tanquam Custodi vestro, in Omnibus
quæ ad Custodiam illam pertinent, intendentes sitis
& respondentes, sicut prædictum est. In cuius &c.
T. R. apud London. 14. die Decembr.

Pat. 16. E. 1. m. 4.

And two Years after this, the Grant of *Deodands*
to the *Converts* being expir'd, the King renew'd his
Grant; but for no certain Term: *Habenda, & per-
cipienda omnia Deodanda &c. quamdiu Nobis placue-
rit.* Pat. 18. E. 1. m. 25.

The same Year furnishes us with a *new Warden*:
for *Robert de Scardeburgh* either dying, or being re-
mov'd, the King committed the Government of the
House to *Walter de Agmodisham*, dureing Pleasure;
by a Patent of the same Form with his Predecessors,
bearing Date 27. *Octob.*

But he continueing in Office not two Months, was
in like Manner succeeded, on the 16th. of *December*
following, by *Richard de Clunpynges.* Rot. Pat. 18.
Ed. 1. m. 45.

For

EDW. For what Time He govern'd is not certain, but in
^{I.} the 9. of *Ed. 2.* we find another Warden, one *Adam*
de Osgodeby who complain'd to the *King*, that notwithstanding the *House of Converts* was founded by his Progenitors, in *Frank Almoigne*, yet the Assessors of a late Subsidy, had tax'd some Houses belonging to it in the City of *London*, at 7. s; which the *King* order'd to be discharg'd, by the following Mandate to the *Barons*.

Ex parte Adæ de Osgodeby, Custodis domus Regis Converforum Londoniæ, Regi est ostensum, quod licet redditus ipsorum Converforum provenientes de quibusdam domibus in Civitate Regis Londoniæ, ad sustentationem eorundem Converforum per Progenitores Regis de Elemosina sua sint deputati: Assessores tamen Tallagii in Civitate prædicta nuper assessi, ipsos Converfos ad septem solidos Regi pro hujusmodi Tallagio de redditibus illis præstando assiderunt; Rex mandat Baronibus quatenus præfatum Adam de septem solidis super domos prædict. assessis quietum esse faciant. Teste Rege apud Westminst. 14. die Aprilis anno nono.

Pat. Brev. 9. E. 2. rot. 32. b.

And within something more than a Year, the *King* appointed *William de Ayremynne* to be Warden, whose Patent differ'd in nothing from his Predecessors, but that it was for Life. *Pat. 10. Ed. 2. pars 1. m. 25.* There is no Account left us, that I cou'd meet with, who succeeded this *Ayremynne*; or any Thing more concerning this House, till the eighteenth of *Edward*
the

the third; and then it appears that the *General Banishment of the Jews* (of which we shall read hereafter) had so far lessen'd the Number of *Converts*, that, the Revenues being more than sufficient for their Support, *other* poor People were admitted to partake of them: the *King* granting, in particular, to one *Elianor* who had nothing to live on, both the Benefit, and Conveniencys, of the Houses, and Gardens, of the *House of Converts*, together with a Penny a Day, out of the *Exchequer*; and so much besides, as any one *Convert* there receiv'd, from the Rents and Profits of the House. *Pat. 18. E. 3. p. 1. m. 2. 3.*

EDW.
I.
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And in his thirtieth Year one *John Castle*, coming into *England*, as a *Convert*, was admitted to the Alms of the House, by this Writ of *Privy Seal*, directed to *Henry Ingleby*, who it seems was then *Warden*,

REX dilecto Clerico suo, Henrico de Ingleby, Custodi Domus nostrae Conversorum, in Civitate nostra London. Salutem. Quia Volumus quod Johannes de Castell, à Ritu Judæorum Conversus, qui in Regnum nostrum Angliæ nuper venit, habeat talem Sustentationem in Domo nostra prædicta, de Eleemosyna nostra, qualem alii ejusdem Conditionis, in eadem, ante hoc tempus habuerunt. Vobis Mandamus, quod ipsum Johannem in Domum nostram Admittatis, & ei Sustentationem hujusmodi, pro uno Converso consuetam, de eadem Domo liberari, & habere facias. T. Rege apud Westm. 1. die Julii.

Claus. 30. E. 3. m. 13.

Per Breve de privato Sigillo.

Which

EDW.

I.
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Which *Henry Ingleby* resigning his Office, in the 45th. Year of the said *King*, was succeeded by *William Burstal*, Master of the *Rolls*, who had his Patent for Life: and afterwards, in Consideration of the great Expences he had been at, in repairing the said House, (which was now almost fallen to the Ground, by the Negligence of former Wardens,) and in new building several other Edifices that were wanting to it's Conveniency, upon Petition to the *King*, prevail'd with him to annex the Custody of it, to the said Office of *Master of the Rolls*, for ever; upon Condition of keeping the said *House of Converts*, and all Buildings thereunto belonging, in good and sufficient Repair. All which future *Masters* were to have Possession given them of the said House, and Appurtenances, by the *Chancellor of England*, for the Time being: tho' I know not upon what Account, this *William Burstal* himself was to be inducted by the *Sheriff of London*; as appears from *Pat. 45. E. 3. p. 2. m. 28*. Which being of a Common Form needs not to be exhibited. But the following Instrument, whereby the two Offices were annex'd, deserves a more particular Remembrance.

REX Omnibus ad quos &c. Salutem. Sciatis quod Nos Considerantes qualiter Domus Converforum in Suburbio Civitatis nostræ London, de Patronatu nostro existens, & Capella, Edificia, & Clausuræ, ejusdem, Tempore quo dilectus Clericus noster, Willielmus Burstal, Custodiam ejusdem Domus ex Collatione nostra primo habuit, per Negligentiam & Incuriam

*riam Aliorum, qui ante dictum Willielmum Custodiam Domus illius habuerunt, & ibidem morari, seu inhabitare, non curarunt, multipliciter debilitatae, & quasi totaliter in Ruina extiterunt: Et quod praedictus Willielmus Tempore suo, de Bonis suis propriis, grandes fecit Custas & Expensas, super Reparatione, & Emendatione, Domus, Capellae, Edificiorum, & Clausurarum praedictae. Ac etiam super factura Novarum Domorum ibidem: Nos, ut Domus Con-
verforum, Capella, Edificia, Clausurae, & novae Domus supradictae competenter sustententur, & custodiantur, in futurum; ad Supplicationem praedicti Willielmi, (qui Custos Rotulorum Cancellariae nostrae existit in praesenti,) Concessimus de Gratia nostra speciali, pro Nobis, & Haeredibus nostris, quod post mortem ejusdem Willielmi, Dicta Domus Con-
verforum, cum suis Juribus, & Pertinentiis quibuscunque, remaneat, & moretur, in perpetuum, Clerico Custodi Rotulorum Cancellariae nostrae, & Haeredum nostrorum, pro tempore existenti, & sit annexa ad idem Officium, in perpetuum. Et quod Cancellarius Angliae, vel Custos, sive Custodes Magni Sigilli nostri, & Haeredum nostrorum Angliae, pro tempore existentes, post Mortem ipsius Willielmi, Habeat, & Habeant, Potestatem, ad quamlibet Vacationem dicti Officii Custodis Rotulorum, per Mortem, Cessionem vel mutationem Personae, quocunque Tempore futuro, instituendi successive Custodes Rotulorum praedictorum, in dicto Domo Converforum, & Custodes illos ponendi in Possessionem ejusdem, cum suis Juribus & pertinentiis quibuscunque. In cujus &c.
T. Rege apud Shene X. die Aprilis. Pat. 51. E. 3. m. 20.*

Per breve de privato Sigillo.

F f

This

EDW.
I.

EDW.

I.
~1 Stowe's
Survey p.
435.

This Patent of *Edward the third*, for annexing the *House of Converts* to the *Mastership of the Rolls*, was confirm'd by *Act of Parliament* 1. R. 2. and again, by *Letters Patents* 6.R.2. Yet, notwithstanding such Grant, and Ratification, all *Converted Jews* are still intitled to a Share of the Revenues. And, accordingly *William Pierce* was *Converted* in 5. R.2. and had *two Pence* a Day allow'd him, *dureing Life*. And in the Reign of *H. 4. Elizabeth*, the Daughter of one *Moses*, (whom the Record stiles *Episcopus Judæorum*) became a *Convert* to the *Christian Faith*, and was allow'd by the King a *Penny a Day*, beyond the usual Allowance.

REX omnibus ad quos &c. Salutem. Sciatis quod de Gratia nostra speciali, Concessimus Elizabethæ, filiæ Rabi Moyfes Episcopi Judæorum, Conversæ, Unum Denar. per diem, ultra Unum Denar. quem eadem Eliz. ut una Judæorum ad fidem Christianorum conversa, per manus Custod. Dom. Conv. Lond. de summa, pro hujusmodi Conversis, ad Scacc. percipiend. assignata, singulis diebus percipit. Habendum & percipiend. dictum Denarium diurnum per nos eidem Eliz. tenore præsentium concessum, una cum dicto altero Denario diurno, quem ut dictum est, percipit de dicta Summa pro dictis Conversis assignata, per manus Cust. Dom. prædict. pro temp. existentis, ad totam vitam ipsius Elizabethæ. In cujus &c.

Teste Rege apud West. decimo die Aprilis.

Pat. 4. H. 4. m. 32.

And

EDW.

I.

And even so late as 2. *Jac.* 2. *Peter Samuel*, and *John Maza*, two converted *Jews*, were allow'd one Penny half Penny, a day, towards their Maintenance; (as appears by the *Master* of the *Roll's* Account, in the *Hanaper*, and a *Constat* out of the *Pell-Office*, both of the Date abovemention'd¹;) and were the two last that I can find enjoying that Benefit; for want, probably, of demanding it: for there have been several *Jewish Converts*, in *England*, since that Time.

¹ *Gib. Camb.*
p. 383.

There are *still* remaining some Parts of the *Antient* Fabrick; in particular the *Chapel*: which tho' it be allotted for the *Custody* of the *Chancery Rolls*, is, likewise, made use of for *Divine Service*.

But as for any *Lodging*, such as belong'd originally to *Converts*, there is no Provision. Tho', considering what great *Improvements* must have been made of their *Antient Rents*, it is very wonderful there shou'd be none; or that no greater Encouragement is given them than their *Antient Stipend*: especially since *Converts* from *Popery*, (which can never be esteem'd so obnoxious to *Christians* as *Judaism*,) have, at this Day, an annual Pension of five hundred Pounds, from the *Exchequer*², divided amongst them.

² *State of*
Britain p.
205.

Before I leave this Head I must likewise take Notice, that besides the abovemention'd Rents and Allocations, the antient Method of provideing for these *Converts* was by *Corodies* in *Religious Houses*; which charitably maintain'd such great Numbers, that the Names of almost five hundred *Converts*, together with the particular *Houses* that receiv'd them, are

EDW. I. Recorded in one Roll of *Henry the third. viz. Rot. fin. 39.* Where we meet with the following Form of a Writ from the *King*, which each *Convert* us'd to carry, himself, to the House that was to receive him.

REX Priori & Conventui Sanctae Mariae de Walsingham Salutem. Cum per Guerram nostram quam nuper sustinuimus in Wasconia, & alia ardua Negotia, Statum nostrum, & Regni nostri, tangentia, de Statu Converforum adhuc plene Ordinare non possumus; Devotionem Vestram rogamus attente, quatenus LATOREM Praesentium, adhuc per Biennium, in Victualibus & aliis Necessariis exhibere Velitis: Ita tamen, quod si Liberatione sua diurna noluerit esse contentus, tunc, in Optione vestra sit conferendi ei tres Obolos per Diem tantum, ad Sustentationem suam: Nullam super hac Petitione nostra praetendentes Excusationem, pro qua Vos debeamus alias inde sollicitare. Quia Volumus modis omnibus Preces nostras, in hac parte, à Vobis exaudiri. Quibus exauditis, in Negotiis Vestris Gratiam & Favorem à Nobis obtinebitis, cum speciali Gratiarum actione; Rescribentes Nobis per unum de vestris, qualiter has Preces nostras duxeritis exaudire.

T. R. apud Merton 20. die Januar.

Rot. Fin. 39. H. 3. m. 13. dorf.

But as these *Corodies* cou'd not *Legaly* be demanded by the *King*, for any other Persons than his own *Servants*, and *Chaplains*, it seems that sometimes they were refus'd; and the *Convert* was put to the
Trouble

Trouble of obtaining a second Letter. Such as this, ^{EDW.}
 which the *King* writes in a very pressing Manner, ^{I.}
 to the *Abbot*, and Convent of *Abingdon*.

REX *Abbati, & Conventui, de Abendon, Salutem.*
Cum Preces nostras nuper Vobis directas pro Ricar-
do, Converfo, & Martha Uxore ejus, per biennium
in necessariis exhibendis, (Nobis existentibus in An-
glia) minime curavistis exaudire, unde plurimum mi-
ramur, & movemur; præsumentes ex hoc, indubi-
tanter, quod si absentes essemus, & in partibus Trans-
marinis, eadem Preces nostræ parum, vel nullum,
penes Vos obtinerent effectum, maxime cum in præ-
sentia nostra illas admittere recusaveritis: Volentes
autem adhuc experiri si erga Devotionem Vestram
in hac parte exaudiri, vel repulsam pati debeamus
pro iisdem Converfis; Iterato Vos duximus sollici-
tandos. Rogantes quatenus juxta Tenorem priorum
Litterarum nostrarum, Vobis inde directarum, in
necessariis exhibere velitis; taliter, in hac parte, Pre-
ces nostras effectui mancipientes, quod dilatio præce-
dens per effectum subsequentem penitus expietur: &
quod à SUMMO REMUNERATORE dignam inde remu-
nerationem, & à Nobis Gratias mereamini.

T. R. apud *West.* 6. die *Feb.*
 Rot. *Fin.* 39. H. 3. m. 12. dorf.

And one short Observation I must make further;
 that, whereas great Part of the *Converts* were mar-
 ried Men, and had Families, if the Wife did not ac-
 company her Husband in his *Conversion*, she *for-*
feited her Dower: which is remember'd by my Lord
 Coke

EDW. *Coke* in his first Institute, Cap. 5. from the following Writ.

Ostensum est Regi, ex parte Isaac de Cantuar. Judæi, quod cum emerit de Abbate Sancti Augustini, Cantuar. quandam Domum in Cantuaria, quæ fuit Augustini Conversi, & quam idem Augustinus postquam se converterat, dederat prædictæ Domui Sancti Augustini, Chera Judæa, quæ fuit Uxor prædicti Augustini, petit versus prædictum Isaac DOTE^m suam, de Domo prædicta. Quia vero contra Justitiam est, quod ipsa Chera Dotem petat, vel habeat, de Teneamento quod fuit ipsius Viri sui, ex quo in Conversione sua noluit ei adhaerere, & cum eo converti, MANDATUM EST Justiciar. ad Custodiam Judæorum assignat. &c. quod si ita est, de cætero Placitum inde non teneant.

T. R. apud Cant. 5. die Aprilis.
Clauf. 18. H. 3. m. 17. dorso.

Haveing thus finish'd our Account of the *Converts*, let us return again to those *persisting* Sons of *Israel* whom we left ruminating upon the *Frier's Sermons*, and *like Swine, treading Pearls under Feet*. For tho' in all Probability, the *Friers* prov'd our *Blessed Saviour* to be the true *Messiah*, and that he was really come; and explain'd to them the Nature of His Kingdom; and set forth the Dignity of *Christians*; shewing them to be a *chosen Generation*, a *Royal Priesthood*, a *peculiar People*: yet after all, when one of their Wives was call'd a *Christian*, and affirm'd to be baptiz'd, the Husband joyn'd with her in an Action of
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of *Scandal* and *Defamation*, and appeal'd to the *King* for Justice. EDW.
I.

This you will say was the highest Piece of Imprudence a *Jew* cou'd be guilty of, in a *Christian* Country: and it certainly was so. Yet, I think, the *King* shew'd himself no less *imprudent* in heark'ning to such an *odd* Complaint, and sending the following formal Writ concerning it, to his Justices; commanding them to try the Matter by an Inquisition of *Christians* and *Jews*, and do the Parties Right *if* SLANDER'D.

REX *Justiciariis suis ad Custodiam* Judæorum *assignatis Salutem. Monstraverunt Nobis Mosseus de Hornden, & Suetecota, Uxor ejus, Judæi London. quod cum Ipsa Suetecota Christiana non sit, nec aliquo tempore fuerat Baptizata, quidam Emuli eorum, maliciose confingentes ipsam Suetecotam Baptizatam fuisse inter duo Bella de Lewes & Evelham, eam super Hoc DEFAMARUNT; in ipsorum Mossei & Suetecotæ dampnum non modicum, & Gravamen. Ideo Vobis mandamus, quod, inquisitâ inde plenius Veritate, per Christianos, & Judæos, (sicut Mos est) si inveneritis quod Suetecota non fuit Baptizata, sicut sibi imponitur, tunc eidem Mosseo & Suetecotæ, juxta Officii vestri debitum, Pacem habere inde faciatis.*

Clauf. 16. E. I. m. 20.

I am well aware, that those who are Friends to the *Jews* will observe, that this Action was not so much grounded upon the *Scandal* of the Words, as to prevent the *Damages* the Husband might sustain, if the Fact of the Wife's *Baptism* was prov'd upon her; for by that Means He wou'd lose all her Inheritance:

EDW. I. ritance: The Time of her *Baptism* and *Conversion* being alledg'd to be in the *late* King's Reign, between the Battles of *Lewes*, and *Evesham*, when no *Jew*, cou'd be *converted* without *Forfeiture*. But, what then shall we say to the Words "*eam super hoc MALICIOSE DEFAMARUNT*"? Between *Christian* and *Christian* they might pass well enough for *Words of Course*, and *Legaly* Necessary to support such an Action; but proceeding from a *Jew* will admit of no such favourable Construction; and therefore ought to be resented.

And, possibly, they were so; for (tho', after this we hear no more of their *Crucifixions*, *Emasculations*, *Breaking of Crosses*, *Blasphemies*, *False Coining*, *Forgery*, or any other Disorders,) within two Years the King seiz'd upon all their real Estates, and *the whole Community was for ever Banish'd the Kingdom*. A most lamentable Punishment! It happen'd in the 18th. Year of *Ed. I.* and of our *Lord* 1290. One wou'd imagine their *own* Historians shou'd be very particular in recording this Revolution: but they know so little of the Matter, that several of them say it happen'd in the preceding Reign, as was before observ'd; and those who agree to this Time, have barely mention'd it. But the *Fact*, and *Year*, is *indisputable*, from Variety of *Records*. And the very *Day* of their Departure is thus noted in the *Red Book* of the *Exchequer*: "*MEMORANDUM quod die Martis in Crastino Sancti Dionisii, anno regni Regis Edwardi decimo octavo, & anno Domini millesimo ducentesimo, nonagesimo, recesserunt omnes Judæi de London, versus mare, ad transfretandum, sub protectione*"

“*tectione Domini Regis*”. The Feast of St. *Denys* is ^{EDW. I.} the ninth of *October*, and, it seems, was a Day they had agreed upon amongst themselves: For the *King* had allow’d them to stay till the *Feast of All Saints*, which was three Weeks longer; beyond which Time, if any of them were found in the Kingdom, they were to be hang’d.

Matthew Westminster is, indeed, the only Historian who remembers the particular Day fix’d by the *King*; but as he liv’d at *that* Time we may very well believe him. ^{1 ad ann. 1290.}

It is certain that several *Records* concerning this Matter must have been lost: for in several Writs, which we shall presently mention, the *King* only says, “Whereas we have fix’d a *certain Time* for the *Jewes* “Departure”, without expressing *what* that certain Time was; we may therefore reasonably suppose, that it was *otherwise notorious*, from some publick *Act*, or *Proclamation*, which has not come down to us.

The *particular Reasons* for this *Banishment* are as much a Secret. For tho’ most of our *Antient* Historians take Notice of it, they say little more than that they were generally disagreeable to the People, and therefore the *Parliament* gave the *King* a *fifteenth* to Banish them: those who are most circumstantial, assigning no other Cause than their *Usury*, or *Misbelief*.

But it seems highly *probable* that the *King* acted upon some *other Motive* than was fit to be made publick. For, (whereas in all *other* Records of their former Punishments, the *Cause* is particularly ex-

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prefs’d,

EDW.

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press'd, and sometimes *aggravated*,) there is not the least Mention of *any Cause* assign'd for *This*; tho' more than a hundred Records are still remaining in the *Tower*, which expressly mention, and refer to the *Banishment* it self. And *John Speed*, in his History of great *Britain*, p. 545, seems to be of this Opinion, by saying, that, "King *Edward*, anno 1290, "banish'd the *Jews* out of his Realm, on Account of "their Haveing eaten his People to the Bones; *not* "neglecting therein his particular Gain". And *Daniel* the Historian explains this Matter still further, by telling us, that "King *Edward* eas'd his People "of as great a Grievance as corrupt Judges, by the "Banishment of the *Jews*; for which the Kingdom "willingly granted him a *fifteenth*; haveing before, "viz. in his ninth Year, offer'd a *fifth* Part of their "Goods to have them expell'd. But then the *Jews* "gave *more*, and so stay'd till this Time, which brought "him a great Benefit by Confiscation of their Im- "moveables, with their *Tallies*, and Obligations, "which amounted to an infinite Value. But now "hath he made his last Commodity of this misera- "ble People, which haveing never been under other "Cover but the *Will* of the Prince, had continually "serv'd the Turn in all the necessary Occasions of "his Predecessors, but especialy of his *Father*, and "Himself".

¹ Dan.
Hist. Eng.
p. 160.

Yet still it will remain a Question, why the *Jews* were banish'd at this *particular* Time. For it appears, from the aforementioned Account, that they had *still* Wealth enough remaining to have *brib'd the King* a *second* Time: and were not *now* so disagreeable to
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the People as they had been *formerly*. For we see ^{EDW. I.} that, *nine Years agoe*, the Parliament offer'd the *King* a *fifth* Part of their Moveables to Banish them, whereas *now*, they thought it worth no more than a *fifteenth*.

But, leaving this *Mystery of State* to more skilful *Decyphers*, I shall proceed to observe from it, the strange *ill Fortune* which has always attended those Princes, who have *invaded* the *Subjects Properties*. Their constant *Intention*, (as they all of them declare) is to do *wonderous Good with them*: and yet some *Malicious Spirit*, or other, has constantly prevented it.

Thus, in the present Case, when the *King* had seiz'd upon *all the Jewes Estates*, He gave strict Directions to have a most perfect Inventory made of them; *because*, says he, I DESIGN TO CONVERT THEM ALL TO PIOUS USES. "*Assignavimus totam Pecuniam provenientem de domibus quæ fuerunt Judæorum nostrorum in Anglia in quosdam pios Usus convertendam: Ideoque assignavimus dilectum Clericum nostrum Hugonem de Kendale ad inquirendum de conductionibus & omnibus receptis hujusmodi plenam Veritatem, à tempore Exilii eorundem*". Yet no sooner was the Inventory made,

^{1 Par. 19.}
^{Ed. 1. m. 20.}

and every Thing sold to the best Bidder, than the whole Produce was unaccountably squander'd away, without one Penny being ever set aside for those PIOUS USES which the *King* talk'd of, and *to be sure* intended.

In like Manner, we know what little good was done with those great Revenues of the *Knights Templers*,

EDW. I. which were taken from them by *Edward the second*, and were, likewise, design'd for *great Charities*. And as for those Vast Spoils which were born away in Triumph by *Henry the 8th*, from the *Abbies*, and *Monasteries*, (and which the *Preambles* of his *Acts of Parliament* assur'd us were to be converted to *better Uses*, which wou'd be more to the Pleasure of ALMIGHTY GOD, and *Honour of the Realm*,) they produc'd such *few Works of true Piety*, (tho' the Value of the said Spoils amounted to above *three Millions*,) that, considering the grievous Burthen of the *Poor's Tax*, which they brought upon the Nation, and is still *woefully continu'd*, we may truly say the Kingdom, in General, *suffer'd by them*. But as this *King* was the first *Reformer* of the *Church of England*, and *Defender of the Faith*, I shall proceed no further in these Reflections, but return to King *Edward*, and his *Jews*. Concerning whom I must further take Notice, in this Place, (tho' I have said something of it before,) that tho' all our Historians say they were banish'd by Him, and some add, by Authority of *Parliament*; yet, since no such Act is extant upon Record, the *Lord Chief Justice Coke* is so singular in his Opinion as to *deny* the Fact. He grants, indeed, that they all *remov'd* from *England*, at the Time abovemention'd: but then he will have it that their *Recess* was *voluntary*; that it was occasion'd by the Statute *de Judaismo*, made at that Time to restrain their *Usury*; and *That*, says he, was the Cause why they *Banish'd themselves*, into foreign Countries. But, as we have already prov'd the Statute *de Judaismo* to have been made fifteen Years before this Time,

Time, and taken some Notice of this Mistake, in speaking of that Statute, it would be ungenerous to dwell any longer upon it *here*; especialy, since no Author, who has treated upon such Variety of *abstruse* Subjects, has, I believe, ever made *fewer* than his *Lordship*.

Yet I must take this Opportunity of doing him Justice in another Point, relateing to this Matter, for which he is severely insulted by *Prynne*¹, as a Person not to be relied on when he *quotes Records*: (Tho' the Negligence he imputes to his *Lordship* must return upon his own Head.)

His Lordship, in commenting upon the Statute *de Judaismo*², had remark'd that the Crown had receiv'd from the 17th. of *December* in the 50th. of *H. 3.* until the *Tuesday in Shrovetide*, the 2^d. Year of *Ed. 1.* (which was about 7 Years,) *de Exitibus Judaismi*, four hundred and twenty thousand Pounds, fifteen Shillings, and four Pence; and to prove this, quoted *Middleton's* Accompt, from *rot. Pat. 3. Ed. 1.* Now, says *Prynne*, "there is no such Thing, at all appearing, nor ought relateing to the *Jewes* Taxes, or *Middleton's* Accompt, as I dare affirm upon my double diligent Perusal of that whole Roll. Neither is there any such Accompt of *Middleton's*, *de Exitibus Judaismi*, for any sett Time; much less from 50. *H. 3.* till *Tuesday in Shrovetide 2. Ed. 1.* that I can find, in any *other* Record". Yet, to the Shame of the Man be it spoken, nothing is so certain as that *Middleton's* Accompt *does* appear upon the *Roll*, (as I transcrib'd it my self,) in the Form following. Tho' it must be confes'd that the Summ accounted

EDW.
I.

¹ 2d. Part
of his *De-*
murr. p. 63.

² 2d. *Instit.*
p. 506.

EDW. I. compted for, is very materialy different from That given us by his *Lordship*: He reading four hundred and twenty *thousand* Pound, instead of four hundred and twenty *two* Pounds; which Mistake, no Doubt, arose from a hasty Perusal of the Record, wherein the Abbreviation of the Word *duob.* might easily pass for *mill.* But in all other Respects, the Record is exactly the same with his Lordship's Transcript of it: Being an Accompt of *Middleton's, de Exitibus Judaismi*; and from the 50.*H.3.* to the 2. of *Ed. 1.*

REX Omnibus &c. Salutem. INSPEXIMUS Litteras Patentes dilecti Clerici nostri, Johannis de London. in hæc verba. Omnibus Christi fidelibus ad quos præsentis Litteræ pervenerint Johannes de London, Auditor Compotus Willielmi de Middleton, Salutem. Noverit Universitas Vestra, quod die Martis in Carnis privio, anno Regni Regis Edwardi secundo, præfatus Willielmus, coram me, REDDIDIT COMPOTUM SUUM, de quadringentis, vigint. duob. libris, quindécim solidis, & quatuor den. quos recepit de exitibus Judaismi, à decimo septimo die Decembris An. Reg. Regis H. 50. usque ad prædictum diem Martis. Et fuit summa Liberationis suæ, infra idem Tempus, quadringent. vigint. quatuor lib. novem Solid. sex denar.

Rot Pat. 3. E. 1. m. 14.

How *Prynne* came to be so mistaken, himself, may easily be accounted for: He was not so doubly diligent in this Matter as he pretended to be: He was searching the *Roll* for *Middleton's* Accompt, and, if

if there had been any such, expected, as usual, to have found it *Docketed* in the Margin: whereas, tho' the Accompt be actually in the *Roll*, yet, being only recorded, as we see, by way of *Inspeimus*, and included in the *Deed* of another Person, *That* Person's *Name* only is *Docketed*, and gives no Light to any one that searches after *Middleton's*.

But don't let any one imagine that I take Notice of *This* for any other Reason than to repair the injur'd Memory of my *Lord Coke*, and to shew that even *Prynne's* double Diligence, which he so often Boasts of, is not always to be trusted to. For I am far from takeing any Merit of this Discovery to my self; or pretending, in *any Measure*, to be so well acquainted with our publick *Records*, as either of those two industrious, and learned Gentlemen: but very readily confess that it was made by One, who, undoubtedly, *surpasses* both of them, *that Way*. I mean, the present worthy *Keeper* of the *Tower Records*, Mr. *Holmes*; who, upon my first mentioning it to him, told me he was certain there *was* such a Thing upon the *Rolls* as *Middleton's Accompt for the Jewes*, and turn'd to it immediately: The *Contents* of most *Rolls* being, I believe, as well known to him as their *Places*. For I found him *able* to satisfy me in every Point I inquir'd after; and His Polite, *Generous*, Manner of doing it, was equal to his *Abilities*.

But tho' my *Lord Coke* happens to mislead us in this General Account of the *Jewes Banishment*, we are oblig'd to his *Lordship* for some *Circumstances* of it, which are of indisputable Authority: such, as

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EDW.
I.
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¹ *Coke 2d.*
instic. p.
507.

EDW. is the following Writ, wherein the *King* expresse wonderful *Care* of Them, dureing the Time they were to stay; and graciously commands his *Sheriffs* to make *Proclamation* that no one shou'd presume to hurt them, or take from them those Goods which he had *allow'd* them to keep; but, on the contrary, furnish them with a Guard (provided they wou'd pay for it,) that might secure their Passages to *London*, in Order for Transportation. *Provided*, likewise, that, before their Removal, they *return'd* all their *Pawns*, or *Pledges*, to such as were willing to *Redeem* them.

REX Vicecomiti Gloucestriæ &c. Cum Judæis Regni nostri univērsis certum tempus præfixerimus a Regno illo Transfretandi; Nolentes quod ipsi per Ministros nostros, aut alios quoscunque, aliter quam fieri consuevit, indebite pertrectentur; Tibi præcipimus, quod per totam Ballivam tuam publice Proclamari, & firmiter inhiberi facias, ne quis eis intra Terminum prædictum, Injuriam, Molestiam, aut Dampnum inferat seu Gravamen. Et cum contingat ipsos cum Catallis suis, quæ iis Concessimus, versus partes London, causa Transfretationis suæ, dirigere gressus suos, Salvum & securum Conductum eis habere facias, Sumptibus eorum. Proviso, quod Judæi prædicti, ante recessum suum, Vadia Christianorum, quæ penes se habent, illis quorum fuerint, si ea acquietare voluerint, restituant, ut tenentur.

Teste Rege apud Westm. 18. die Julii A. R. N. 18.

Claus. 18. E. I. m. 6.

Confirmiles Literæ diriguntur Vicecomitibus Essex. Ebor. Northampt. Lincol. &c. Teste ut supra. These

These Writs, we see, were General: but, for such as cou'd still afford to pay for them, there were others contriv'd of a more particular Form, such as,

REX Majori, & Ballivis Eborum, *Salutem. Quia* certum Diem *præfixerimus* Judæis *nostris* Angliæ, *Regnum nostrum exeundi, & se ad partes alias transferendi: Vobis mandamus, quod Bonamico* Judæo Eborum, *Uxori, Pueris, vel Familiæ suæ, in Personis, aut Rebus, interim, nullam Molestiam inferatis; sed ipsos, quantum in Vobis est, manuteneatis, protegatis, & defendatis. Et cum idem Bonamicus, cum Uxore, Pueris, & Familia sua, post Terminum Proclamationis factæ de Vadiis Christianorum acquietandis, ad Partes maritimas, causa Transfretandi, divertere se voluerint, Sibi & Suis saluum Conductum, cum ab eo fueritis requisiti, suis Sumptibus, habere faciatis; ne eis super Bonis, quæ secum deferre contingerit periculum immineat, pro defectu Conductûs hujusmodi faciendi.* T. R. apud Lang. 26. die Julii.

Pat. 18. E. 1. m. 14.

From which we may, likewise, learn, that upon the Edict of their *Banishment*, there was also, a Proclamation issu'd, that all such *Christians* as wou'd *redeem their Pledges*, must do it by a *certain Time*.

And when their safe Passage *by Land* was thus provided for, the King directed *other Writs* to the *Bailiffs, Barons, and Mariners, of the CINQUE PORTS*, commanding them to treat the *Jews* Civily, and Honestly, in their Voyage, under grievous Forfeitures;

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abating

EDW. I. abating something of their Usual *Freightage* to those who were Indigent, without demanding unusual, and excessive, Rates from others, which might retard their *Shipping*. The Form of these Writs was, likewise, *General*, and *Special*: but, as there is no *Material* Difference, I shall only produce the first of them.

REX *Omnibus Ballivis, Baronibus, & Nautis quinque Portuum suorum Salutem.* Cum certum Terminum Omnibus, & Singulis Judæis Regni nostri præfixerimus idem Regnum exeundi; *Nolentes quod Ipsi in Rebus, seu Personis, interim, aliququaliter injuriuntur: Vobis Mandamus quod eisdem Judæis, cum ipsos ad Portus prædictos, cum Uxoribus, Pueris, & Cattallis suis, venire contingerit, ad Transfretandum, intra Terminum prædictum, saluum & festinum Passagium, & securum Conductum habere faciatis, Sumptibus eorundem: Ita tamen quod pauperibus Judæis, super Freto Navium, in Transportatione parcatur, & aliis juxta Facultates, inde fiat Exactio moderata, prout in hujusmodi Passagiis aliàs fieri consuevit; ne quis Ipsorum per Exactiones immoderatas, & irrationabiles, super Passagio suo impediatur. Et sub gravi Forisfactura nostra, firmiter Vobis Injungimus, ne quis Vestrum Judæis prædictis, in rebus aut personis inferat, vel, quantum in ipso est, inferri permittat Injuriam, Molestiam, Dampnum, Impedimentum, seu Gravamen.*

In cujus &c. T. R. apud *West.* 27. *Julii.*
Pat. 18. E. 1. m. 14.

And

And thus the *King* took his Leave of the *Jews*, in a seeming *friendly* Manner.

But what great *Obedience* can we think was given to these Writs? The People, without Doubt, look'd upon them as *Things of Course*; and made their Bargains, at this Time, as well as the *King*. They knew full well, that if they injur'd the *Jews* never so much, They cou'dn't stay to call them to an Account for it, themselves; and when they were once out of the Kingdom, none of their Friends wou'd think it worth while. In the Times of their Prosperity they cou'd never have Justice done them without paying for it; how then was Favour to be expected after such an ignominious Banishment? Upon these Considerations we may be very certain that the *Jewes* Misery, at this Time, must have been excessive.

One grievous Story of this Kind is given us by my *Lord Coke*. He says that the richest of the *Jewes* having imbark'd themselves, with their Treasure, in a tall Ship of great Burthen; when it was under Sail, and gotten down the *Thames*, towards the Mouth of the River, beyond *Quinborough*, the Master of it, confederating with some of the Mariners, invented a Stratagem to destroy them. And to bring the same to pass, commanded to cast Anchor, and rode at the same, till the Ship, at low Water, lay upon the Sands: and then, pretending to walk on Shore, for his Health and Diversion, invited the *Jews* to go along with him: which they, nothing suspecting, readily consented to; and continu'd there

H h 2

till

EDW. till the Tide began to come in again: which as soon
 I. as the Master perceiv'd, he *privily* stole away, and
 was again drawn up into the Ship, as had been be-
 fore concerted. But the *Jews*, not knowing the
 Danger, continu'd to amuse themselves as before.
 Till at length, observing how fast the Tide came in
 upon them, they crowded all to the Ship Side, and
 call'd out for Help. When he, like a Profane Vil-
 lain, instead of giving them Assistance, scoffingly
 made Answer that they ought rather call upon *Mo-
 ses*, by whose Conduct their Fathers past thro' the
Red Sea, and who was still able to deliver *Them* out
 of those raging Floods which came in upon them:
 and so, without saying any more, leaving them to
 the Mercy of the Waves, they all miserably perish'd.

But the Fact coming, some how or other, to be
 known, the Miscreants were afterwards try'd for it,
 by the *Justices Itinerant* in *Kent*, convicted of Mur-
 der, and hang'd¹. The same learned Author tells
 us, that the Number of *Jews* thus banish'd was *five-
 teen thousand and threescore*. But *Matthew West-
 minster*² says it amounted to *sixteen thousand five
 hundred and eleven*.

¹ Coke 2d.
 instit. p.
 508.

² Flores.
 Hist. an an.
 1290.

Great were the Spoils they left behind them.
 Whole Rolls full of Patents relateing to their Estates
 are still remaining in the *Tower*; which together
 with their *Rents in Fee*, *Pensions*, and *Mortgages*,
 all escheated to the *King*.

Amongst other Things, they were possess'd of se-
 veral valuable *Librarys*; one particularly at *Stam-
 ford*³; which came afterwards into the Hands of a
 neigh-

³ Peck's
 Antiq. of
 Stamford.

neighbouring Convent; and another at *Oxford*; which EDW.
 being purchas'd amongst the *Scholars*, most of the I.
Hebrew Books were bought by the famous *Roger*
Bacon; who by a short Note written in one of them,
 declar'd that they were of great Service to him in
 his Studies. After His Death they fell to the *Fran-*
ciscan Friars in *Oxford*; who made good Use of
 them, for some Time in their Library; but That *Or-*
der coming to Decay, and falling off from their Learn-
 ing, and Industry, they were deliver'd over, (says
Anthony Wood,) as a Patrimony for the *Moths*, and
Worms, as were several Works of *Roger Bacon* him-
 self. 1 Hist. & Antiq. p. 132.

What Countries the *Jews* retir'd to upon this Oc-
 casion, is neither mention'd by their own Historians
 or ours; but, in all likelyhood, they went either to
France, or *Spain*: for in the latter they were so much
 respected, on Account of their *Morality* and good
Behaviour, that, not many Years before, one of their
Rabbies, by Name *Jonah*, was employ'd by *James*
 the first, King of *Arragon*, to draw up a *Practice of*
Piety; and in *France*, after a Banishment of few 2 Basnage. Hist. des Juifs, tom. 5. p. 1773.
 Years, they had lately been recall'd by *Philip the*
Hardy, on Account of their USEFULNESS IN BUSI-
 NESS ³. 3 ibid. p. 1814.

The Common People imagine that great Treasures
 might be found by digging, which the *Jews* left be-
 hind them in Hopes of a speedy Return; and some
 Authors of Note are of that Opinion; for at *Higham*
 a small Parish in *Leicestershire*, in the Hundred of
Sparkenhoe, in the Year 1607, an Inhabitant of the
 Town, in taking up a large Stone, which lay in the
 great

EDW. I. great Road call'd ~~Watling~~ *Watlingstreet*, upon the crossing of another Way, which leads to *Coventry*, found a Treasure of Silver Coin, all of the Time of *Henry the third*; and with it a fair *Ruby* set in Gold; also an *Agat* set in Gold; and a *Cornelian Seal* set in Silver, having an Inscription in *Arabick*, containing a short Prayer to God to avert all Misfortunes: from which Seal the learned Mr. *Burton*¹ judges the Treasure to have been *Jewish*; and hidden there for Security upon the *Jewes Banishment*, who hop'd probably to return.

¹ Hist. of
Leicester-
shire. p. 132.

By some *Roman Coins* that were found deeper than this Treasure, it appear'd that this Stone had been the Basis of an Altar dedicated to *Trajan*. There was also found with the Coin, and *Rings*, certain great Catchhooks, and Keepers of Silver, with several Links of a Golden Chain.

As for any of their *Schools*, or *Synagogues*, or publick Places of Habitation, there are not the least Footsteps of them left at this Day; except at *Bury* in *Suffolk*: where, in early Times, a *Monastery* was built by *Fursæus* the *Scot*; which falling to Decay was, according to *Tradition*, afterwards purchas'd, and repair'd by the *Jews*, and became the chief Place of their Residence in that Country. To which *Tradition* an old Way leading to the Entrance of the Monastery, call'd the *Jewes Way*, gives some Colour of Truth². Of this Building, indeed, which was altogether compos'd of Flints, and *British* Bricks, there are still to be seen very considerable Remains: such as a Wall 220 Yards long, and 18 Feet high, with four round Towers, each about fourteen Feet Dia-

² Gibson's
Camden 2d.
Edit. p.
451.

Diameter, and of equal Height with the Wall. And if the Stone Parlour of the *Saracen's Head Inn*, in *Canterbury*, mounted upon a Vault, and ascended by many Stone Steps, be still remaining, as it was when Mr. *Somner* publish'd his *Antiquities*, and for several Years after¹, it must be consider'd as *another* Relique of the *Jews*: for he proves it to have been a *Synagogue*². But as for that Octangular Stone Building, near the North East Corner of the Printing House in *Oxford*, which some Antiquarians have call'd a *Synagogue*, it can never be granted, unless we allow that the *Jews* us'd to carve the Image of the *Virgin Mary*; which is over the Door of it, and seems to be of equal Age with the Building.

EDW.

I.

¹ viz. 1703.
Battely's E-
dit. of Som-
ner's Antiq.

² *Somner's*
Antiq Cant.
P. 145.

To this we may add, that tho' they have left no more particular Monuments behind them; their Remembrance is continu'd in most great Citys, by the Name which several Streets still bear of the *Jewry*: such as *London*, *Canterbury*, &c. And in *Oxford* there is a small Tract of rising Ground, adjoyning to the North East Side of the *Castle Hill*, call'd the *Jewes Hill*, or *Jewes Mount*, which the Common People say took it's Name from several *Converted Jews*, who were burnt upon it for *relapsing*. But as I cou'd meet with no such Story either in the *University* or *City* Registers, I rather fancy it to be a Corruption of *Juis Hill*; so call'd from a *Juis*, or *Pitt*, which was at the Foot of it; serving, formerly, for that Kind of Trial call'd *Water Ordeal*. The Remains of such a *Pitt* are still visible, and as the Neighbourhood of the *Castle* was always the publick Place of *Execution*, it is probable the *Juises* were thereabouts;

EDW. I. abouts; especially since the Place lyes so convenient for Water. Mr. *Madox*¹ proves that such Pitts were antiently call'd *Juises*, from the following Authorities. — *Pro Polis** *parandis ad Juifium Latronum* V. s. *Et Presbyteris pro Benedicendo eisdem Polis* XX s. Mag. rot. 12. H. 2. r. 5. b. — *Et pro fossa Juifii facienda per Alanum de Nevill* III. s. Mag. rot. 14. H. 2. r. 13. a. — *Et pro fossa Juifæ paranda* II. s. VI d. Mag. rot. 15. H. 2. rot. 2. b. &c.

¹ Hist. Ex-
cheq. p. 256.
* Pools.

Which Word *Juifium* or *Juifa* is plainly deriv'd from the old French Word *Juise*, which signifies Judgment. *Jour de Juise*, the Day of Judgment. And the *Ordeal* is call'd in Latin, JUDICIUM DEI.

We must here, likewise, remember, That curious Vessel now in the Possession of the Right Honourable, and Learned, *Earl of Oxford*, which was found about forty Years ago, by a Fisherman as he was Dragging a small Brook in *Suffolk*. It was purchas'd by the present Noble Proprietor, from the Executors of Dr. *Covel*; and sent down to *Oxford*, to be explain'd by the accurate Mr. *John Gagnier*, Master of the *Oriental* Languages; who was pleas'd to give me the following Draught of it, with His Interpretation of the *Inscription*.

What Use it had been put to he wou'dn't undertake to say: nor cou'd be inform'd by several Learned *Jews* whom he had talk'd with about it. But as, from it's Form, I judge it cou'dn't have serv'd for many *Common* Uses, I think it not unlikely to have been

been a Vessel wherein were kept some of their more solemn Contracts, between themselves. For that the *Jews* had antiently such a Custom of preserving their Writings in *Pots*, may be gather'd from the *Prophet Jeremiah*; who when He had bought the Field of *Hanameel*, commanded the Evidence of the Purchase to be put in an Earthen Vessel, that it might continue many Days. Jerem. 32. 14. EDW. I.

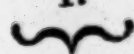
And tho, indeed, *our* Vessel is of *Metal*, whereas the *Prophet* speaks of one made of *Earth*) yet the *Scholiast* upon *Aristophanes*' tells us, that the *ἔκδοι*, ἔκδοι Kuffers edit. p. 327. or Vessels wherein the Antients us'd to preserve their *Records*, were made of *Metal* as well as *Earth*: and therefore, probably, there were such Vessels of both Sorts amongst the *Jews*, tho' the *Prophet* happens to take Notice but of one.

But if the Learned Reader chance not to like this Guess of mine, (as he will have the same Light that I had in the Matter, from the following Figure, and Inscription,) I beg him to guess again for Himself; and wish him better Success.



I i

The



*The Hebrew Inscription contain'd in the Cincture
of the foregoing Vase.*

הנדר

יוסף בן הקר יחיאל

זצ"ל

המשיב ושואל

לקהל כהואל

כדי לחזות פני אריאל

בכת בדת יקותיאל

וצדקה תציל ממות

*The Latin Interpretation of the Inscription,
by Mr. Gagnier.*

Votum

Josephi filii τῷ μαχαίτῃ Rabbi Jechielis,

Memoria Justi τῷ μαχαίτῃ fit in Benedictionem,

Qui reddit id, quod commodato acceperat,

Synagogæ ¹ Kahwelenfi;

Quatenus mereatur videre faciem ² Arielis,

In coetu, in Lege ³ Jekutielis;

Et Justitia liberabit à Morte

¹ *Kabwel* nomen urbis Provinciæ *Volhyniæ*, in Polonia.

² *Ariel*, i. e. *Leo Dei*, nomen Altaris Templi Hierosolymitani.

³ *Jekutiel*, i. e. *Expectatio Dei*: sic appellatur populus Judaicus expectans adventum Messiae, de quo in precibus suis quotidie dicunt: *Veniat citò in diebus nostris*

EDW.

I.
~

And having thus gone thro' the *first Period* of the *Jewes History in England*, and follow'd them in all their various Turns of Fortune, for above *five hundred Tears*, with such an Impartiality as, I hope, becomes a *Christian*, I shall proceed, *secondly*, to give an Account of that REESTABLISHMENT under which they flourish so much at *Present*.

But first I must beg Leave to remark, that from the strictest Observations of History, I cou'd never find that the Nation receiv'd the least Advantage from the foremention'd Banishment. Errors both in *Faith* and *Practice*, seem to have been as frequent amongst *Christians* in succeeding Generations, as they were before; and the several Statutes made to prevent *Usury*, after the *Jews* had left the Kingdom, prove it to be a Crime no Ways peculiar to those of the *Circumcision*. If Trade receiv'd any Benefit from their Removal, it was that only of *particular* Persons: for *National Traffick* must ever thrive best, when *most Hands* are concern'd in it. Nor do I make any Question, but that even the *King* himself soon miss'd his *Jews*. For tho', indeed, his Gains were very great, for the present, it far'd with him like the Woman in the *Fable* who kill'd her *Hen*: the Fountain was dried up; there was nothing to come after. At least his *Successors* found it so. For who can imagine, that if the *Jews* had continu'd in the Kingdom, *Henry* the *sixth* wou'd ever have been driven to supply his Extravagancies by the beggarly Shift of *Alchymy* and *Sophistications of his Coin*!

Mr.

Mr. *Evelyn*¹ asserts this of him. But as the learned *Bishop Nicholson*² seems to doubt the Fact, and says he do'sn't know upon what Grounds Mr. *Evelyn* mentions it, I am persuaded the Reader will be well pleas'd to read the *Record* it self which proves it; and not think it altogether forreign to the present Subject. It contains the most solemn, and *serious* Account of the *Feasibility* and *Vertues* of the PHILOSOPHER'S STONE, that is, I believe, any where to be met with: encouraging the Search after it, and dispensing with all Statutes, and Prohibitions, to the contrary; and was, very probably, communicated by Mr. *Selden*, to his beloved Friend *Ben Johnson*, when he was writing his Comedy of the *Alchymist*. The *Record* is as follows.

EDW.

I.

1 Numism.

p. 222.

2 Hist. Lib.

edit. fol.

p. 260.

REX Omnibus ad quos, &c. Salutem. Sciatis quod cum Antiqui, Sapientes, & famosissimi Philosophi, in suis Scriptis, & Libris, sub figuris, & integumentis, docuerint, & reliquerint, ex Vino, & Lapidibus pretiosis, ex Oleis, ex Animalibus, ex Metallis, & ex mediis Mineralibus, multas Medicinas gloriosas, & notabiles, confici posse; & præsertim quandam Medicinam pretiosissimam, quam aliqui Philosophorum Matrem, & Imperatricem, Medicinarum dixerunt; alii Gloriam inæstimabilem eandem nominaverunt; alii vero Quintam Essentiam, LAPIDEM PHILOSOPHORUM, & Elixir, nuncuparunt eandem; Cujus Medicinæ Virtus tam Efficax & Admirabilis existeret, quod per eam quæcunque Infirmitates curabiles, curarentur faciliter: Vita Humana ad suum naturalem prorogaretur Terminum: Homo in Sanitate, & Viribus

EDW. I. Viribus naturalibus, tam Corporis, quam Animæ, fortitudine Membrorum, Memoriae claritate, & Ingenii Vivacitate, ad eundem terminum mirabiliter præservaretur: Quæcunque etiam Vulnera curabilia sine difficultate sanarentur; Quæ, insuper, contra omne Genus Venenorum foret summa & optima Medicina: & alia plura Commoda, nobis, & Reipublicæ Regni Nostri, utilissima per eandem fieri possent: *veluti METALLORUM TRANSMUTATIONES IN VERISSIMUM AURUM ET FINISSIMUM ARGENTUM; Nos, frequenter, Meditatione multâ, revolvimus, quàm Delectabile, & quidem Utile, tam pro Nobis, quàm pro Regni nostri Republica foret, si hujusmodi Medicinæ pretiosæ (Divinâ favente Gratiâ) per Labores haberentur Virorum Doctorum; nec non quod à retroactis diebus, & annis plurimis, datum fuit paucis, aut nullis, ad veram Praxim dictarum Medicinarum gloriosarum pertingere, tam propter arduas difficultates circa earundem compositionem incidentes, & circumstantes, tam quia Timor pœnalis ab investigatione, & practica, tantorum secretorum, multos Viros ingeniosos, naturalibus Scientiis doctissimos, & ad earundem Medicinarum practicas dispositissimos, à multis diebus hucusque abduxit, abstraxit, & detrahit in præsentem, ne ipsi in Pœnam incidant, cujusdam Statuti*, tempore Henrici Avi nostri, contra MULTIPLICATORES editi, & provisi. Quapropter, Congruum, & Expediens, visum est Nobis, viros aliquos ingeniosos, in Scientiis naturalibus sufficienter imbutos, & ad practicandum dictas Medicinas benevolos, & dispositos, qui timeant Deum, Veritatem diligant, & opera deceptorum, & fallaces tincturas Metallicas*

* S. H. 4.

tallicas odiant, Providere, Eligere & assignare, quo- EDW.
rum Securitati, Indempnitati, & Quieti, sufficienter, I.
ex nostra Authoritate, & PRÆROGATIVA REGALI,
provideamus; ne vel dum in opere & practica fue-
rint, vel post eorum Labores, & Diligentias, occa-
sione hujusmodi Practicæ, quovismodo perturbentur
inquietentur aut damnificentur, in Personis aut Bonis
 suis, seu eorum aliquis perturbetur, aut inquietetur in
 aliquo. Nos igitur confidentes de Fidelitatibus, Cir-
cumspectionibus, Profundis Scientiis, & Benevolen-
tiis egregiorum virorum Johannis Fanceby, Johannis
Kirkeby, & Johannis Rany, in Scientiis Naturalibus
eruditissimorum, Elegimus, Assignavimus, & licen-
tiavimus, ipsos omnes & singulos, & ex nostra RE-
GALI PRÆROGATIVA, Authoritate, & certa Scien-
tia, ipsis, & eorum cuilibet, Potestatem, Authorita-
tem, Libertatem, Warrantum, ac Licentiam, damus,
& concedimus specialem, per præsentem, ad omnes
& singulas Medicinas prædictas, juxta Scientias, &
Discretionem suas, & Sapientium Antiquorum Doctri-
nas, & Scripta, conjunctim, & divisim, Inquirend.
Investigand. Perficiend. & complete Proband. nec
non TRANSMUTATIONES METALLORUM IN VE-
RUM AURUM, ET VERUM ARGENTUM faciend.
& exercend. Statuto prædicto, aut quocunque alio
Statuto pœnali in contrarium, vel contra Multipli-
cationes edito, seu proviso, non Obstante. Dictos in-
super Johannem, Johannem, & Johannem, ac etiam
servitores suos quoscunque, qui sibi, aliquibus, aut ali-
cui eorum in hujusmodi Practicæ deservierint, ratione
hujusmodi Praxis, & quemlibet eorum, in Defensio-
nem nostram, Tuitiorem, & Protectionem nostram
specia-

EDW. ^{I.} *specialem, Ponimus & Suscepimus per præsentes;
 Omnibus & singulis Judicibus, Justiciariis, Vicecomi-
 bus, Majoribus, Ballivis & Constabulariis, Officiariis,
 Ministris, veris Ligeis, & Subditis nostris quibuscun-
 que, inhibentes, ne ipsi eisdem, aut eorum alicui, præ-
 textu dicti Statuti, aut cujuscunque alterius Coloris
 quæsit, dum in Practica præmissarum Medicinarum,
 aut eorum alicujus laborantes fuerint, aut aliquis eo-
 rum laborans fuerit, seu post Complementum, aut Di-
 missionem practicæ eorundem, Occasione hujusmodi
 Praxis, ullum Gravamen, Impedimentum, seu Per-
 turbationem quamcunque, imponant, aut inferant,
 seu permittant inferri, seu aliquis eorum alicui ex eis
 imponat, inferat, aut permittat inferri: Et si aliquid
 tale fiat (quod absit) Mandamus omnibus officiariis
 & Ligeis nostris, sicut nos timent & diligunt, quod
 sine mora tale emendetur Gravamen, sub pœna in
 nostram gravem indignationem incurrendi, ac foris-
 faciendi nobis omnia quæ nobis forisfacere poterit, qui-
 cunque hiis nostris scriptis, contraveniens fuerit &
 Rebellis. Ex abundanti insuper Dicimus, & Decla-
 ramus, quod intentionis nostræ Regalis est, quod hæ
 Litteræ nostræ Patentes valeant & sufficiant eis
 omnibus, & eorum cuilibet, nec non Servitoribus suis,
 ut ipsi Securi, Quieti, & Indempnes sint, & conser-
 ventur, ab omnibus vexationibus, & inquietationibus,
 quæ contra eos, aut eorum aliquem, qualitercunque,
 ex quacunque occasione cujuscunque Statuti, contra
 MULTIPLICATORES editi, seu provisi, possent infer-
 ri. In cujus &c. Teste Rege apud Westmonasterium
 31. die Maii. Per ipsum Regem & de Dat. prædict.*

AUCTORITATE PARLIAMENTI.

Rot. Pat. 34. H. 6. m. 7.

Was

Was there ever such a *Farce*! Who, now, will pretend to say that *Ben* aggravated the Features of His *Sr. Epicure*? No. — The Plebeian Copy falls short of this Royal Original; and even the *Alchymist* of *Erasmus*, must no longer pass for a Fable.

Yet the Play, it seems, didn't end here: for the *Conjurers* being secur'd by such a strong Circle, promis'd to answer the *King's* Expectations so effectually, that, the next Year, He publish'd *another Patent*: wherein He tells his Subjects, that the *Happy Hour* was drawing nigh, and by Means of THE STONE, which he shou'd soon be Master of, He wou'd pay all the Debts of the Nation, in *real Gold, and Silver*. *Quibus [artibus] mediantibus, infra paucos proxime futuros annos, omnibus nostris Creditoribus, bonæ fidei, convenienter satisfieri poterit, de singulis suis Debitis, bonis, & legalibus, in bonâ pecunia numerata, de Auro, & de Argento, cum magnâ utilitate universalis Reipublicæ.*

Pat. 35. H. 6. m. 6.

And the Persons pick'd out for his new Operators, were as remarkable as the Patent it self. *viz.*

Thomas Hervey, an Austin Frier; Robert Glasel, a Preaching Fryer; William Atclyffe the Queen's Physitian; Henry Sharp, Master of St. Laurence Pontigny College, in London; Thomas Cook, Alderman of London; John Fyld, Fishmonger; John Tonghe Grocer; Robert Gayton, Grocer; John Sturgeon, and John Lambert, Mercers, of London.

Which Patent was likewise granted *Authoritate Parliamenti.*

EDW. I. *Prynne* who gives us this Patent, in his *Aurum Reginae*, p. 135, concludes with this *surly* Remark upon it.

A Project never so seasonable, and necessary, as now!

And with It I shall conclude this *First Part* of my *Collections*.

OLIVER
CROMWELL.
A. D. 1648.

THE JEWS being expell'd, in the foregoing Manner, liv'd as well as they cou'd, under their New Masters, in forreign Countries; nor did we ever hear of any Numbers of them again in *England*, till above three hundred Years afterwards.

For neither those Revolutions in Government which happen'd under *Richard* the *second*:

Nor that general Corruption of the *Laity*, under *Henry* the 5th; express'd by the *Commons in Parliament*, adviseing the King to convert all those Lands, and Possessions, which had been given to *Religious Houses*, and *Spiritual Persons*, for Devotion's Sake, to mere Worldly, and *Profane*, Uses; and which the *Bishops*, very prudently, diverted him from, by putting it into his Head how much more *adviseable*, and Glorious, it wou'd be to enrich himself by the *Conquest of France*, to which they assur'd him he had an *undoubted* Title:

Nor those other frequent Changes of State which happen'd under the variable Governments of *Henry* the *sixth*, and *Edward* the *fourth*; when *Right*, or *Wrong*, seem'd to make no Part of the Question:

Nor even that intire Want of Conscience which display'd it self in the succeeding Usurper *Richard*:

Nor

Nor that insatiable *Avarice* which was the most distinguishing Quality of *Henry the seventh*:
OLIV. CROMWELL.

Nor, yet, that *Indifferency* of *Henry the eighth*, who seem'd to delight as much in Change of *Religion* as *Apparel*; and who cou'd never have been possess'd of *Ann Bullen*, whom his Soul so much thirsted after, had it not been for a Law originaly *Jewish*:

Nor, in short, all those good natur'd *Ministers* of our succeeding Princes, who were known to bring about any Thing that cou'd be ask'd of them for Gold; gave any Encouragement to the *Jews* to attempt a Return into that Country, from whence they had so solemnly been banish'd by *Parliament*, at the Request of all the People.

But when once They observ'd that the *Fulness of Time* was come; when *England* was to be punish'd for all her Transgressions; when a Sword more dreadful than that of *Famine*, or *Pestilence*, was to be unsheath'd against Her, and Wild, Frantick, *Enthusiasm* was permitted, by Providence, to break down Her *Fences*, and set aside Her *Laws*, They thought that then, if ever, was the proper Time to endeavour their REESTABLISHMENT.

And accordingly we find, that as soon as *King Charles was murth'rd*, the *Jews* Petition'd the *Council of War* to endeavour a Repeal of that Act of *Parliament* which had been made against them; promising, in Return, to make them a Present of *five hundred thousand Pounds*: Provided that they cou'd likewise procure the Cathedral of *St. Paul* to be assign'd them for a *Synagogue*, and the *Bodleian Library* at *Oxford*, to begin their Traffick with. Which

OLIV. Piece of Service, it seems, was undertaken by those
 CROM. *Honest Men*, at the Sollicitation of *Hugh Peters*, and
 WELL. *Harry Marten*, whom the *Jews* employ'd as their
 Brokers: but without any Success¹.

¹ Monteth's
 Hist of
 great Britt.
 P. 473.

Their next Step therefore, was an Application to the *English Ambassadors*, (as they were stil'd) in *Holland*; whom they so far prevail'd on, by Presents, and several fine Entertainments of Musick in their *Synagogue* at *Amsterdam*, that they obtain'd Leave for them from the Parliament, (as it was call'd) to send over an *Envoy* with fresh Proposals, who had the Promise of being receiv'd very kindly.

After some Deliberation therefore amongst themselves, they agreed upon *Rabbi Menasseh Ben Israel*, a Man of great Learning, and Understanding, to be their Representative: and sent him over from *Holland*, attended by several of the richest *Jewish* Merchants; who promis'd to assist him in his Negotiations.

Upon their Arrival at London, *Menasseh* took up his Residence in a House over against the *New Exchange* in the *Strand*; and stil'd himself in every Thing he wrote (as he did several Things while he remain'd in *England*) a *Divine* and *Doctor of Physick*. And as soon as ever *Oliver*, (whose Interest he observ'd it to be, to have as many different Sects in Religion as he could contrive, that he might play them against one another,) had work'd himself into so much Credit with his fellow Subjects, as to be created their Lord and Master under the specious Title of a *Protector*, He drew up the following *Petition*, which he presented to Him, in the most humble, and Submissive, Posture, imaginable.

To

To his Highnesse the LORD PROTECTOR
of the Common-wealth of ENGLAND,
SCOTLAND, and IRELAND.

OLIV.
CROM-
WELL.

*The Humble Address of Menasseh Ben Israel, a
Divine and Doctor of Physick, in Behalf of the
Jewish Nation.*

“GIVE me Leave, at such a Juncture of Time,
“to speak to your Highnesse, in a Style and
“Manner fitting to us *Jewes* and our Condition. It
“is a Thing most certaine, that the great God of
“*Israel*, Creator of Heaven and Earth, doth give and
“take away Dominions and Empires, according to
“his own Pleasure; exalting some, and overthrowing
“others: who, seeing he hath the Hearts of King in
“his Hand, he easily moves them whithersoever
“himselfe pleaseth, to put in Execution his Divine
“Commands. This, my Lord, appeares most evi-
“dently out of those Words of *Daniel*, where he,
“rendring Thanks unto God, for revealing unto him
“that prodigious Dreame of *Nebuchadnezar*, doth
“say: *Thou that removest Kings, and sets up Kings.*
“And else-where, *To the End the Living might know,*
“*that the Highest hath Dominion in Mans Kingdome,*
“*and giveth the same to whome he please.* Of the
“very same Minde are the *Thalmudists* likewise, af-
“firming that a good Government, or Governor, is
“a Heavenly Gift, and that there is no Governor,
“but is first called by God unto that Dignity: and
“this they prove from that Passage of *Exodus*: Be-
“hold

OLIV.
CROM-
WELL.

“*hold I have called Bazale'l by name, &c.* all Things
“being governed by Divine Providence, God dis-
“penſing Rewards unto Vertues, and Punishment un-
“to Vices, according to his owne good Will. This
“the Examples of great Monarchs make good; espe-
“cially of ſuch, who have afflicted the People of
“*Iſrael*: for none hath ever afflicted them, who hath
“not been by ſome ominous *Exit*, moſt heavily pu-
“niſhed of God Almighty; as is manifeſt from the
“Hitories of thoſe Kings, *Pharaoh, Nebuchadne-*
“*zar, Antiochus, Epiphanius, Pompey*, and others.
“And on the contrary, none ever was a Benefactor
“to that People, and cheriſhed them in their Coun-
“tries, who thereupon hath not preſently begun ve-
“ry much to flouriſh. In ſo much that the Oracle
“to *Abraham* (*I will bleſſe them that bleſſe thee, and*
“*curſe them that curſe thee*) ſeemeth yet daily to
“have its Accompliſhment. Hence I, one of the
“leaſt among the *Hebrews*, ſince by Experience I
“have found, that through God's great Bounty to-
“ward us, many conſiderable and eminent Perſons
“both for Piety and Power, are moved with ſincere
“and inward Pitty and Compaſſion towards us, and
“do comfort us concerning the approaching Deli-
“verance of *Iſrael*, could not but for my ſelf, and
“in the Behalf of my Countrey-men, make this my
“humble Addreſſe to your Highneſs, and beſeech
“you for Gods Sake, that ye would, according to that
“Piety and Power wherein you are eminent beyond
“others, vouchſafe to grant, that the Great and Glo-
“rious Name of the Lord our God may be extolled,
“and ſolemnly worſhiped and praized by us through
“all

"all the Bounds of this Common-wealth; and to grant
 "us Place in your Countrey, that we may have our
 "Synagogues, and free Exercise of our Religion. I
 "nothing doubting, but that your Clemency will ea-
 "sily grant this most equitable Petition of ours. Pa-
 "gans have of old, out of Reverence to the God of
 "*Israel*, and the Esteem they had to his People,
 "granted most willingly free Liberty, even to apo-
 "stated *Jews*; as *Onias* the High Priest, to build
 "another Temple in their Countrey, like unto that
 "at *Jerusalem*: how much more then may we, that
 "are not Apostate or runagate *Jews*, hope it from
 "your Highnesse and your Christian Councill, since
 "you have so great knowledge of, and adore the same
 "one onely God of *Israel*, together with us. Besides,
 "it increaseth our Confidence of your Bounty towards
 "us, in that so soon as ever the Rumour of that most
 "wished-for Liberty, that ye were a thinking to grant
 "us, was made known unto our Countrey-men; I
 "in the Name of my Nation, the *Jewes*, that live
 "in *Holland*, did congratulate and entertaine their
 "Excellencies, the Ambassadors of *England*; who
 "were received in our Synagogue with as great Pomp
 "and Applause, Hymns and Cheerfulnesse of Minde,
 "as ever any Sovereigne Prince was. For our Peo-
 "ple did in their owne Mindes presage, that the
 "Kingly Government being now changed into that
 "of a Common-wealth, the antient Hatred towards
 "them, would also be changed into Good-will: that
 "those rigorous Laws (if any there be yet extant,
 "made under the Kings) against so innocent a Peo-
 "ple, would happily be repealed. So that we hope
 "now

OLIV.
CROM-
WELL.

OLIV.
CROM-
WELL.

“now for better from your Gentleness, and Goodness,
“since, from the Beginning of your Government of
“this Common-wealth, your Highness hath professed
“much Respect, and Favour towards us. Where-
“fore I humbly entreat your Highness, that you
“would with a gracious Eye have Regard unto us,
“and our Petition, and grant unto us, as you have
“done unto others, free Exercise of our Religion,
“that we may have our Synagogues, and keep our
“own publick Worship, as our Brethren doe in *Ita-*
“*ly, Germany, Poland,* and many other Places, and
“we shall pray for the Happiness and Peace of this
“your much renowned and puissant Common-wealth.

And that the People, in General, might not be unacquainted with the Subject of his Errand, he printed, and dispers'd amongst them, the following *Declaration*.

A DECLARATION to the Common-wealth of ENGLAND, by *Rabbi Menasseh Ben ISRAEL*, shewing the Motives of his coming into *England*.

HAVING some Yeares since often perceived that in this Nation, God hath a People, that is very tender-hearted, and well-wishing to our sore-afflicted Nation; Yea, I my selfe having some Experience thereof, in divers Eminent Persons, excelling both in Piety and Learning: I thought with my-self, I should do no small Service to my owne Nation, as
also

also to the People and Inhabitants of this Commonwealth, if by humble Addresses to the late Honourable Parliament, I might obtaine a safe Conduct once to transport my self thither. Which I having done, and according to my Desire, received a most kinde and satisfactory Answer, I now am come. And to the end all Men may know the true Motives and Intent of this my coming, I shall briefly comprehend and deliver them in these particulars.

OLIV.
CROM-
WELL.

First and formost, my Intention is to try, if by God's good Hand over me, I may obtaine here for my Nation the Liberty of a free and publick Synagogue, wherein we may daily call upon the Lord our God, that once he may be pleased to remember his Mercies and Promises done to our Forefathers, forgiving our Trespases, and restoring us once again into our Fathers Inheritance; and besides to sue also for a Blessing upon this Nation, and People of England, for receiving us into their Bosomes, and comforting Sion in her Distress.

My second Motive is, because the Opinion of many Christians and mine do concur herein, that we both believe that the restoring Time of our Nation into their Native Countrey, is very near at hand; I believing more particularly, that this Restauration cannot be, before these Words of Daniel, Chap. 12. ver. 7. be first accomplished, when he saith, And when the Dispersion of the Holy People shall be compleated in all Places, then all these Things shall be compleated: signifying therewith, that before all be fulfilled, the People of God must be first dispersed into all Places and Countries of the World. Now we know, how

OLIV.
CROM-
WELL.

our Nation at the Present is spread all about, and hath its Seat and Dwelling in the most flourishing Parts of all the Kingdomes, and Countries of the World, as well in America, as in the other three Parts thereof; except only in this considerable and mighty Island. And therefore this remains only in my Judgement, before the MESSIA come and restore our Nation, that first we must have our Seat here likewise.

My third Motive is grounded on the Profit that I conceive this Common-wealth is to reap, if it shall vouchsafe to receive us; for thence, I hope, there will follow a great Blessing from God upon them, and a very abundant Trading into, and from all Parts of the World, not only without Prejudice to the English Nation, but for their Profit, both in Importation, and Exportation of Goods. Yet if any shall doubt hereof, I trust their Charity towards the People of God, will satisfy them, especially when they shall read the ensuing Treatise.

The fourth Motive of my coming hither, is my sincere Affection to this Common-wealth, by reason of so many Worthy, Learned, and Pious Men in this Nation, whose loving Kindness and Piety I have Experience of: hoping to find the like Affection in all the People generally; the more, because I always have, both by Writing and Deeds, professed much Inclination to this Common-wealth; and that I perswade my self they will be mindful of that Command of the Lord our God, who so highly recommends unto all Men the Love of Strangers; much more to those that profess their good Affection to them. For this

I desire all may be confident of, that I am not come to make any Disturbance, or to move any Disputes about Matters of Religion; but only to live with my Nation in the Fear of the Lord, under the Shadow of your Protection, whiles we expect with you the Hope of Israel to be revealed.

OLIV.
CROM-
WELL.

The Treatise referr'd to in this *Declaration*, was publish'd at the same Time with it; but contains nothing more than the same Arguments drawn out at Length: except that in the Beginning of it, the Author, who addressees himself again to *Oliver*, tells him boldly, that PROFIT is a most powerful Motive, which all the World prefers before other Things.

But the *Fanatical Preachers* at that Time, haveing so much Cunning as to perceive, that if the *Jewish* Religion shou'd by a *Tolleration* at first, become afterwards the *Establisht Religion*, they cou'd never expect to become *Rulers of Synagogues*, and be call'd *Rabbi*, without submitting to a *Circumcision*, which wou'd be very painful to the Flesh of *Adult* Persons, and perhaps endanger their beloved Lives: and that unless they were to continue *Governors* and *Rulers*, all the Labour they had taken to overthrow the late *Establishment* wou'd answer none of their Purposes; the Generality of them, whose Mouths were not sufficiently stopp'd with Money, cry'd out most bitterly against it. In so much that *Oliver*, who fear'd to displease the *Saints*, (tho' he was, himself, well inclin'd to *Judaism*, as *Menasseh* very plainly tells him in his Petition,) did not care, immediately, to con-

OLIV.
CROM.
WELL.

cern himself in so unpopular an Alteration: especially when he consider'd, that a Book which had been written to prepare the Way for *Menasseh's* coming into *England*, (wherein was asserted the Obligation of observing the *Jewish Sabbath*, and a Condemnation of the *Lord's Day*, or *Christian Sabbath*,) was resolv'd by the *Votes* of *March* 1649, to be *Erroneous*, *Scandalous*, and *Profane*; contrary to the Practice of the *Apostles* and all *Christian Churches*, and therefore order'd to be burnt, and the Author, and Printer, of it, severely punish'd.

Yet, as *Menasseh* had great Treasures at Command, and was heartily in earnest to bring about that *Re-establishment* which he had petition'd for; He so dexterously apply'd himself to several *chosen Vessels* of his Council, and press'd them so closely with his *feeling Arguments*, that *Oliver* meeting with little Opposition from *Them*, (and having, probably, his own Scruples remov'd, by more *weighty Reasons* than were at first offer'd him,) was, in a little Time, prevail'd upon, to have the whole Matter publicly debated before Him.

Accordingly therefore He summon'd, by His Letters, 2 *Lawyers*, 7 *Citizens*, and 14 of the most noted *Preachers*, to attend Him, and his Council, at *Whitehall*, on the fourth of *December* 1655.

Who, thereupon, met at the Day, and Place, appointed.

The *Lawyers* were the *Lord Chief Justice Glynn*, and the *Lord Chief Baron Steel*.

The *Citizens*, *John Dethick*, at that Time *Lord-Mayor*

Mayor of London; Christopher Pack, who had been ^{OLIV. CROMWELL.} Mayor the Year before; William Thompson, and John Frederick, the two Sheriffs of London; Alderman Tichbourn, Mr Cressett, Master of the Charter House, and one Kiffen.

The Preachers were Dr. Tuckney, of Cambridge, Dr. Whichcock, Dr. Cudworth, Dr. Wilkinson, of Oxford, Mr. Nye, Mr. Carter, Mr. Carryl, Mr. Bridge, Mr. Benn, of Dorchester, Mr. Godwin, Mr. Jessey, Mr. Rowe, of Westminster, Mr. Newcomen, and Mr. Dyke, near Essex.

The Questions propos'd to be debated were,
First, Whether it be *Lawful*, at all, to readmit the *Jews*?

Secondly, If it shou'd be thought *Lawful*, upon what *Terms* to admit them?

To the first Point the *Lawyers* answer'd very briefly, that if their Return was judg'd convenient for the *State*, they knew of no *Law* that oppos'd it. And the *Citizens* said but little, either for or against it: being pretty much divided in their Opinions. But the *Preachers* kept pelting one another so furiously, with *Texts* of *Scripture*, and spent so much Time in turning their Bibles for *Proofs*, and wipeing their *Spectacles*, that the Debates continu'd for four Days; tho' very little was said upon the second Question. Till, at length, one of them having concluded a very senseless Argument with a *Prayer*, as he said, conceiv'd by the *Godly Beza*, Oliver was so heartily tir'd, that he cou'dn't help telling them, with some Warmth, that they didn't answer his Expectations. He hoped, he

OLIV.
CROM-
WELL.

he said, to have had some *clearing* of the Case, as to his *Conscience*; but instead of that, they had made the Matter *more doubtful* to him, and his Council, than it was before: Wherefore, that he might do nothing rashly, He desir'd nothing further from them, than the Assistance of their *Prayers*, that the *Lord* wou'd be pleas'd so to direct him as he might do every Thing that might be for *His Glory*, and the Good of the Nation; and thereupon dismiss'd the Assembly.

The Printed Narrative of this Affair, which was publish'd soon after the *Debates* were over, (in a single Sheet of Paper, and is by that means very rare to be met with,) concludes in the following Manner. "What shall be the Issue of all this, the most high God knoweth; *Rabbi Menasseh Ben Israel* still remains in *London*, desiring a favourable Answer to his Proposals; and not receiving it, he hath desir'd, that if they may not be granted, He may have a favourable Dismission, and return Home. But other great Affairs being now in Hand; and this being a Business of very great Concernment, no absolute Answer is yet return'd him unto the present Day of the Conclusion hereof, being *vulgarly* stil'd *April*, the 1st. 1656: but according to *Holy Scripture* the 14th. or 15th. of *Abib*, the first Month, call'd also *Nisan*".

Who the particular Persons were, that spake most in Favour of, or against, the *Jews*, the Anonymous Writer of the said *Narrative* do's not acquaint us: But I should be apt to suspect *Nye*, the Preacher, to have been at the Head of the *former*. For *Prynne* tells

r. Preface
to his De-
claration.

tells us, that meeting him one Day at *Whitehall*, just as he was going into the *Committee*, *Nye* ask'd him whether he knew of any Law against bringing in the *Jews*; for that the *Lawyers* had lately given their Opinion that there *was not*: Upon which *Prynne* telling him, that, whatever might be the Opinion of *Others*, He was certain *himself*, that there *was* so much Law in Force against them, that they cou'd never be brought in again but by *Act of Parliament*, (and that for His Part He was very much against their *Readmission*, for that they had formerly been great *Clippers*, and *Forgers of Money*, and had *Crucify'd* three or four Children at least,) *Nye* reply'd that such a Charge was never *made good* against them by our Historians, and wou'd be easily *wiped off*; tho' He cou'dn't but say he wish'd the Business had been formerly mov'd in the *Bishops's* Time rather than now: (believing, no Doubt, Good Man, that it wou'd have procur'd them Enemies, whether they had been for the *Jews*, or *against* them.)

This *Nye* was at that Time Rector of *Acton*, near *London*, upon the Ejectment of Dr. *Daniel Featly*, and one of the Commissioners appointed by the Parliament to Eject Scandalous Ministers; a Person so highly instrumental in bringing all Things into Confusion, and who had behav'd himself so insolently towards the *Royal Martyr*, during the *Rebellion*, that he very narrowly escap'd with Life, at the *Restoration*: being depriv'd of all his Preferments, and render'd incapable of any Trust, or Office, for the Future, either in *Church*, or *State*.

But that the Sense of the Nation, in General, concern-

OLIV.
CROM-
WELL.

Wood's
Ath. 2d.
Vol. p 568.

OLIV.
CROM-
WELL,

¹ *Prynne*,
ibid.

cerning this Transaction, may better appear, (and which is oftentimes discoverable from the Talk of the Common People,) I shall take Notice of what *Prynne*¹ says further, that upon his parting with *Nye*, at *Whitehall*, and proceeding on his Way to *Lincolns Inn*, He met with a Parcel of seven, or eight maimed Souldiers, upon Stilts, who ask'd his Charity; and as he pass'd by them, said to one another, "We must all now turn *Jews*, and there will be nothing left for the Poor". And not far from them he met another Company of Beggars, who cried aloud to each other, "*They* are all turn'd *Devils* already, and now *we* must all turn *Jews*."

² *Huetiana*
p. 225.

Rabbi Menasseh being such a signal Instrument in endeavouring this remarkable Revolution, I shall likewise further acquaint the Reader with some curious Particulars concerning Him, which were thought worthy to be recorded by that learned *French* Prelate *Huetius*, who, it seems, was his intimate Acquaintance. He tells us², that he was a chief Ruler of the *Synagogue*, at *Amsterdam*, and married to a Wife who was related to the Family of the *Abrahanel*s, which pretends to be of the Tribe of *Juda*, and lineally descended from the Royal Branch of *David*; by which Wife having several Children, he wou'd sometimes boast of having *Rais'd up Seed to David*; but in all other Respects was a very worthy Person, of great Modesty and Moderation. By a long Course of Study, he had made himself a perfect Master of the Letter of *Scripture*, so that he wou'd readily hearken to Reason, and was very little addicted to the

the *Mystical* Superstitions of the *Cabala*. That, one OLIV. CROM- WELL. Day, upon *Huetius's* making him a Visit, at *Amsterdam*, in Company with the younger *Vossius*, *Blondel*, and *Bochart*, *Menasseh* conducted them all to his *Synagogue*, and plac'd them in the Seat of the *Doctors*: which Seat happen'd to be close to the *Tabernacle*, in which were preserv'd the Volumes of the *Law*; which *Tabernacle* being like a small *Cupboard*, about two Foot high, and separated only from the Seat by a *Ballustrade* of the same Height, *Huetius*, who was very attentive to the Ceremonies, chanc'd to rest his Foot upon the Cornish of it, and thereby rais'd such an universal Murmur in the Congregation, (who suppos'd it done on Purpose, and out of *Disrespect* to their Religion,) that *Menasseh* rose from his Seat, and told him of it. Upon which, says *Huetius*, "I remov'd my Foot so immediately, and with such Marks of Reverence, that the Company seem'd not only satisfied with, but Edified by my Behaviour."

Besides the Friendship contracted with those great Men, above-mention'd, *Menasseh* was highly respected by the famous Professor *Gaspar Barlaeus* in *Holland*, who set such a Value upon his Learning, and moral Accomplishments, that he protested no difference of Opinion in Religion shou'd ever make them Enemies; expressing his Sentiment of that Matter, in the following *Epigram*.

*Si sapimus diversa, Deo vivamus amici,
Doctaque mens pretio constet ubique suo.
Hæc Fidei vox Summa mea est; Hoc crede Menasse:
Sic ego Christiades, sic eris Abramides.*

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OLIV.
CROM-
WELL.

¹ *Dictionar.*
ad Vocem.

But, it seems, there is something impious in these Verses; for *Bayle*¹ tells us, that the Author was brought into a great Deal of Trouble by them. The Reader therefore will take Care how he adopts such Sentiments.

² *Biblio-*
theque An-
gl. tom. II.
part. 1. p.
89. &c.

Yet the good Qualities of that Vertuous *Jew* were not only admir'd in *Foreign* Countries, but also in *England*; where, during his Abode, he was caref'd by all that knew him: infomuch that our celebrated Orientalist *Doctor Pocock* wrote his Life in *French*; in which he gives him the highest Commendations, concluding it with these Words, "*En un mot c' estoit un Homme, sans Passion, sans Legereté, mais he-las! sans Opulence*"². I shall therefore say no more of him, than that He was born in *Portugal* in 1604, and died in the Year 1657, about which Time he left *England*, having obtain'd nothing more from *Oliver*, and his Council, than the bare Consideration of his Petition, as has been abovemention'd. Nor, indeed, considering the various Perplexities which attended *Oliver*'s Administration, cou'd any such Thing as a Legal Settlement of the Matter have been well expected from Him.

The *Jews* themselves pretend that *Menasseh*, before his Departure, procur'd for them such a firm, and Legal, Establishment as He desir'd: but upon the strictest Inquiry, I cou'd never find any Reason to believe it: there not being the least Memorial of any such Thing to be met with, in our Publick Registers.

And having thus mention'd *Cromwell*'s Part in re-establishing the *Jews*, I shall take Notice of one Circum-

cumstance more of his History, which is very little known, tho' very remarkable, and properly belonging to this Subject. It is that the *Asiatick Jews*,¹ much about the Time of *Menasseh's* coming into *England*, sent hither, likewise, the noted *Rabbi Jacob Ben Azabel*, with several others of his Nation, to make private Enquiry whether *Cromwell* was not that *Messiah* whom they had so long expected. Which Deputys, upon their Arrival, pretending other Business, were several Times indulg'd the Favour of a private Audience from Him. And as one of them, propos'd buying the *Hebrew* Books, and Manuscripts, belonging to the University of *Cambridge*, in Order to have an Opportunity, under Pretence of viewing them, to inquire amongst his Relations in *Huntingtonshire*, where he was born, whether any of his Ancestors cou'd be prov'd of *Jewish* Extract.

This Project of theirs was very readily agreed to; (the *University* being at that Time under a Cloud, on Account of their former Loyalty to the King,) and accordingly the Embassadors set forwards upon their Journey. But discovering by their much longer Continuance at *Huntington* than at *Cambridge*, that their Business at the last Place was not such as was pretended, and by not making their Enquiries into *Oliver's* Pedigree with that Caution, and Secrecy, which was necessary in such an Affair, the true Purpose of their Errand into *England* became quickly known at *London*, and was very much talk'd of: which causing great Scandal amongst the *Saints*, he was forc'd suddenly to pack them out of the Kingdom, without granting any of their Requests. By which

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means,

OLIV.
CROM-
WELL.

1 *Ragueneau*
Hist. d'Oli-
ver Crom-
well p.290.

OLIV. means, that valuable Treasure of *Oriental* Learning
CROM. happily continu'd in those Hands which were most
WELL. likely to make the proper Use of it.

And, with the Reader's Leave, I shall, likewise, here take an Occasion to rescue the *Jews* from that Slander, cast upon them by *Bishop Burnet*, of being *Cromwell's* Spies. The Story upon which he grounds the Calumny being no more than this: He says,
1 Hist. of his own Times. Vol. I. p. 71. "The Earl of *Orrery* told me, He was once walking
 "with *Cromwell* in one of the Galleries of *Whitehall*,
 "and a Man almost in Rags came in View: He pre-
 "sently dismiss'd Lord *Orrery*, and carry'd that Man
 "into his Closet; who brought him an Account of
 "a great Sum of Money that the *Spaniards* were
 "sending over to pay their Army in *Flanders*, but in
 "a *Dutch* Man of War: and he told him the Places
 "of the Ship in which the Money was lodg'd. *Crom-*
 "*well* sent an Express immediately to *Smith*, after-
 "wards *S^r. Jeremy Smith*, who lay in the *Downs*, tell-
 "ing him that within a Day or two such a *Dutch* Ship
 "wou'd pass the Channel, whom he must visit for the
 "*Spanish* Money, which was conterband Goods, we
 "being then in War with *Spain*. So when the Ship
 "pass'd by *Dover*, *Smith* sent and demanded Leave
 "to search him. The *Dutch* Captain answer'd, none
 "but his Masters might search him. *Smith* sent him
 "Word, he had set up an Hour Glass, and if before
 "that was run out he did not submit to the Search, he
 "wou'd force it. The Captain saw it was in vain to
 "struggle, and so all the Money was found. Next
 "Time that *Cromwell* saw *Orrery* he told him, he
 "had his Intelligence from that contemptible Man
 "he

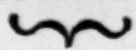
"he saw him go to some Days before". Very good. OLIV.
 But what of all this? Possibly Lord Orrery did tell CROM-
 him some such Story of a Contemptible Man in Rags WELL.
 who gave Cromwell Intelligence of some Conterband
 Goods that were privately carrying to *Flanders* in a
Dutch Ship. But who told him that this contempti-
 ble ragged Man was a *Jew*? Did my Lord tell him
 so much as that the Man's Name was *Abraham* or
Isaac? This Story therefore when apply'd to the
Jews, must be consider'd only as an Effect of that
 copious, pleasant *Imagination* which will for ever rank
 our *English Burnett* with the *Grecian Heliodorus*.

Soon after the abovemention'd Debates, concern-
 ing the *Readmission* of the *Jews*, were over, several
 Pamphlets were printed on both Sides the Question; ac-
 cording to Peoples different Inclinations. But amongst
 those who were *against* them, none appear'd worth
 takeing Notice of except *William Prynne*; who, mere-
 ly in Opposition to *Oliver*, whom he suspected to fa-
 vour them, wrote a small Book, intitl'd *A short De-*
murrer to the Jewes long discontinued, barred, Re-
mitter into England: wherein he set forth every
 Thing that cou'd make the Name of a *Jew* odious:
 discovering that Partiality, and Virulence of Tem-
 per, accompany'd with Want of Judgment, which is
 so remarkable in his other Writings. And by way of
Appendix, or second Part, publish'd a Collection of
Records relateing to their Affairs in *England*. Which
 (tho' I must confess it to have been of good Service to
 me in compileing this Treatise,) I hope the Reader will
 find upon Examination, that I have not barely work'd
 upon,

*This Contemptible man was possibly
 master Violet*

OLIV.
CROM-
WELL.

upon, or made use of *Prynne's* Stock without greatly encreasing it.



To this *Demurrer* there soon came out an Answer in 4^{to}, by one *Thomas Collier*, dedicated to *Cromwell* himself; wherein was endeavour'd to be prov'd, that, notwithstanding any Thing *Prynne* had said to the contrary, the *Jews* ought to be *Readmitted*. And as the Man's Arguments are something *odd*, I shall produce three or four of them, for the Reader's Consideration.

First he says, that "in Crucifying our Lord, the *Jews* did no more than was the Counsel and Determination of God. *Acts* 4th. 27, 28. — Tho' it was *their* Sin, yet it was *God's* Counsel. Yea it is by *Christ Crucify'd* that we have Life". p. 4.

Secondly, "tho' God cursed *Cain* with a deeper *Curse* than the *Jews*, and that for the like Sin; yet "if any one shou'd slay *Cain*, God wou'd take Vengeance seven fold". p. 5.

His next Argument seems to have something more Reason in it "When we are commanded not to receive any one that comes and brings not the Doctrine of the Gospel &c. we must distinguish between the Reception of Men as Men, and the Reception of them as *Ministers*. As *Ministers*, or Teachers, we may *not* receive them; as *Men* we *may*". *ibid*.

And as to the Objections commonly brought against their Usury, and other Immoralities, He answers them well enough, by saying, that "the like Crimes were already practis'd amongst us; and *Jews* might as well be restrain'd by Law as *Christians*". p. 8.

But

But his last Argument smells very strongly of the *Saintship* of those Days, and gives us a lively Picture of such Hypocritical Vermin “Oh! Let us respect them. Let us wait for that Glorious Day which will make them the Head of the Nations. Oh! the Time is at hand when every one shall think himself happy that can but lay hold on the Skirt of a *Jew*. Our Salvation came from them! Our *Jesus* was of them! We are gotten into their Promises and Privileges! The natural Branches were cut off, that we might be Grafted on! Oh! Let us not be high minded, but fear. Let us not, for God’s Sake, be unmerciful to them! No. *Let it be enough if we have all their Riches*”. p. 17.

OLIV.
CROM-
WELL.

Yet none of these Arguments cou’d procure them any Settlement in *Oliver’s* Time, as I have before observ’d. For tho’ *Bishop Burnett* says positively that He brought a Company of them over into *England*, and gave them Leave to build a *Synagogue*, I have other Reasons to disbelieve it, besides those already mention’d. For, consulting the present Governour of the *Synagogue*, the Learned Rabbi *Netto*, in this Affair, He was so obliging as to search their *National Registers*; and assur’d me from thence, that even so late as the Year 1663, the whole Number of *Jews* in *London* did not exceed twelve: so that King *Charles the second* must justly be consider’d as their *Introducer*.

1 Hist. own
Times. Vol.
I. p. 71.

And who so likely as that Monarch, who was for ever wanting Money, and wou’d do any Thing to obtain it?

Un-

CH. II.

A. D. 1660.

Under his Connivance, therefore, about the Year *sixty four*, or *five*, great Numbers of them came into *England*, and have continu'd to this present Time.

It is very probable that the Nation was more willing to receive them now, than they had been before, from the *Conversion* of one of their famous *Rabbies*, which happen'd in the Year 1663, and was likely to have brought in the whole Flock.

It was Rabbi *Moses Scialitti*, who haveing, as it seems, well consider'd of the Arguments for *Christ's* being the true *Messiah*, was desirous of being admitted into the *Church*; and, accordingly, after due Preparation, and Examination, by the proper Minister, was Baptiz'd, upon *Trinity* Sunday, at *St. Margarets Westminster*, by the Reverend Dr. *Warmestre*, Dean of *Worcester*: (the Right Reverend Father in God, *George Lord Bishop of Chester*, and *Samuel Collins*, Dr. in Phyfick, being Godfathers, and the Right H^{ble}. the Countess of *Huntingdon* Godmother.)

1. Lond.
1663. in
410.

Some little Time after, he wrote a very learned Letter in the *Italian* Language; which was printed¹ with an *English* Translation, and directed to his former Brethren: setting forth the Reasons of his Conversion, and very strongly pressing them to follow his Example. In the Conclusion of it he gives them a particular Account of the *Solemnity* of his *Examination*; which, as it is the only one of *that Kind*, I believe, extant, and very judiciously adapted to the Purpose, I shall give it the Reader at Length, and in his own Words.

“Altho’, says he, Brethren ye are not ignorant
“with what solemn Professions, and Vows, Men are
“admitted

“admitted, and receiv’d, into the Church of *Christ*: CH. II.
 “yet, that ye may know what *further* Satisfaction
 “to the *Christian* World, is so justly expected from
 “*them* who live so long in Obstinacy, and Infidelity,
 “I will here add that Renunciation of my former Er-
 “rors, and that Profession of my Belief, which I made
 “in the Presence of divers honourable Persons, and
 “a great Multitude of Witnesses, according to the
 “Questions propos’d to me, immediately before my
 “*Baptism*”.

Q. *What is your Desire?*

A. *I desire to be admitted into the Communion of the Catholick Church of Christ, by the Holy Ordinance of Baptism, that I may live under the Government, and may enjoy the Blessings, and Priviledges, of the Kingdom of God, for my Comfort in this World, and my Salvation in the World to come.*

Q. *Do you sincerely acknowledge, (as you hope for the Mercy of God at the Day of Judgment) that the Lord Jesus (in whom Christians believe) is the eternal Son of God, the true Messiah and Saviour of the World, and that no other Messiah is to be look’d for?*

A. *Yes. As I hope for Mercy from God; whom I desire to deal with me in this World, and that to come, as I heartily believe it.*

Q. *What Arguments persuaded you to this Belief?*

A. *The Prophecies mention’d in the Old Testament concerning the Messiah, and fulfill’d in the Person of our Saviour Jesus Christ: The Miracles wrought by him and his Disciples: The Holyness of his Life: The Excellency of his Doctrine: And the Miseries in which the Jewish Nation hath been involv’d these 1600 Years,*

CH. II. *for Crucifying the Lord Jesus, and rejecting the Law.*

Q. *Do you renounce the Error of Judaism, and with all your Heart embrace the Doctrine of Christianity?*

A. *Yes verily.*

Q. *Have you a firm Resolution to conform your Life, and Manners, to the Purity and Holyness of that Rule which the Catholick Church observes?*

A. *I will do so by the Help of our Lord Jesus Christ.*

Q. *Will you be receiv'd into the Covenant of the Gospel, and be consecrated to the Observance of it, by the Holy Water of Baptism?*

A. *That is my most earnest Desire.*

Q. *What Benefit do you expect from this Baptism?*

A. *To be purg'd from my Sins in the Blood of Christ, by which he hath appeas'd the Anger of God: To be justify'd by his Righteousness: To be reconcil'd unto God by his Mediation and Intercession: To be cleans'd from the Guilt both of Original and Actual Transgression: and obtain the Grace of Regeneration, to destroy the Power of Sin, and enable me to live in Righteousness and true Holyness, that I may be a Member of the Mystical Body of Christ which is the Church; and that I may be a Child of God, and an Heir of the Kingdom of Heaven.*

Q. *Upon what Terms do you expect these Graces and Benefits?*

A. *Upon the Terms of a true Repentance for all my Sins past; of a lively Faith, and universal Obedience to the Commandments of Christ.*

Q. *Are you heartily sorry for your Sins, and Trespases, and for the Errors and Obstinacy of your Nation, whereby they approve the Malice of their Forefathers,*

fathers, and are Guilty of the Death of our Lord and CH. II.
Saviour Jesus Christ.

A. *Yes verily, I am truly sensible of their Sins, and my own, and am heartily sorry for them.*

Then follow several other Queries, but they being exactly the same with those prescrib'd by the *Liturgy*, (for the Ceremony of Baptizing such as are of riper Years,) it will be needless to repeat them.

“After these Answers [*continues he*] I was receiv'd “to the Sacrament of *Baptism*: and the Promise “made to our Forefathers was (by Divine Grace) “fulfill'd in me”. *Then will I sprinkle clean Water upon you, and you shall be clean from all your Filthiness; and from all your Idols will I cleanse you; A new Heart also will I give you, and a new Spirit will I put within you*”. Ezek. c. 36. v. 25, 26.

From the Subscription of his Letter we learn, that the Name given him at his *Circumcision*, was chang'd at *Baptism*, from *Moses*, to *Paul*: in Honour probably of that famous and Holy *Convert*. For his Godfathers, as we have observ'd, were *George* and *Samuel*. The former, *George Hall*, a very worthy and Religious Prelate, Son of *Joseph Hall*, Bishop of *Norwich*; the latter, *Samuel Collins*, Dr. of Physick, sometime Fellow of *King's College Cambridge*, but afterwards made Fellow of *New College Oxon.* by the Parliamentary Visitors.

The pious Lady his Godmother, was *Lucy Countess of Huntingdon*, Daughter of the famous Lawyer Sr. *John Davies*, Attorney General of *Ireland* in the Time of King *Charles* the first.

Yet nothing more came of this *Promising* Example, than the *Conversion* of three or four: amongst whom is reck'n'd a very wealthy Merchant nam'd *Dupass*, taken Notice of in the Life of Sr. *Lionel Jenkins*, who was one of his *Godfathers*.

Nor is it to be wonder'd at: if, as the worthy Bishop *Kidder* tells us, "The *Jews* do not only call
 "by the opprobrious Names of *Apostates*, but are
 "wont to follow, with the most direful and dread-
 "ful Execrations imaginable, them who forsake *Ju-
 "daism*, and embrace *Christianity*: They teach that
 "such an *Apostate* as this shall have no Part in the
 "World to come. That this Sin shall never be for-
 "given to eternal Ages. They spit at him, they call
 "his Children Bastards, and his Wife polluted and de-
 "filed; they refuse to eat and drink with him; they
 "*anathematize*, they curse him three Times a Day,
 "Morning and Evening, and in this Curse they pray
 "that he may be cut off from Hope; they esteem
 "him as an *Epicurean* and an Heretick; they con-
 "temn him and his Family, and decline all Affinities
 "with them, be they never so wealthy; they infi-
 "diouſly wait for him; him that kills him they in-
 "demnify, and affirm that he needs no Repentance,
 "but is to be esteem'd as if he had brought an Ob-
 "lation; when he dies, they ſay of him, the Name
 "of the Wicked ſhall rot; if in his Life time any E-
 "vils befall him, they ſay, thus let the Enemies of
 "the Lord periſh; they rejoyce at his Fall, and make
 "his Goods common; they follow him with many
 "Reproaches; when they mention him they ſay,
 "Let

“*Let his Name and Memory be blotted out, and let* CH. II.
 “*this Apostate be our Atonement: Woe be to him,*
 “*and to his Soul; Woe be to his Father and Mother,*
 “*that brought him up and conceiv'd him; Woe be*
 “*to his Master, who taught him the Law, &c.*

Kidder's *Demonstration of the Messiah, Part. 2.*
 Page 88.

But possibly this Matter may be a little aggravated. For his Lordship was noted for a peculiar Zeal against the *Jews*, whom he oppos'd in several Learned Treatises, particularly this which I have quoted: wherein he answers that famous Book call'd the *Gate of Truth*, written against the Historical Parts of the *New Testament* by *Jacob Ben Amram*, in the Beginning of the last Century, but never Printed*.

* Vid. Basnage Hist. de Juifs. Tom. 5. p. 1850.

But tho' so few of them were converted, in this Reign, to *Christianity*, yet, in some Measure, they liv'd up to the Precepts of it, by a regular Observance of all Civil Duties. For I find no Complaints against them of any Kind, excepting such as related to the *Custom-House*: from which they clear'd themselves by pleading the King's Patent, which will be mention'd hereafter. Nor do I meet with any Thing else remarkable concerning them, unless it be that Story of one who, in the Year sixty six, publicly declar'd himself to be that *Wandering Jew* whom I have before taken Notice of, in the Reign of *Henry* the third. ^{p. 89.}

The Dutches of *Mazarine*, who was then in *England*, gives this Account of Him, in a Letter to her Sister the Dutches of *Bouillon*, at *Paris*.

“He says he was an Officer of the *Sanhedrim*, at the
 “Time

CH. II.

“Time that *Pilate* condemn’d *Christ*: and remem-
 “bers every Particular relateing to the Apostles:
 “That he struck our Saviour at the Time of his come-
 “ing out of the *Judgment Hall*, and was therefore
 “condemn’d to live till his *last* Comeing. That he
 “had travell’d into every Corner of the World: and
 “pretends to cure Diseases by a Touch. He speaks se-
 “veral Languages, and gives such a just Account of
 “past Ages, that People don’t know what to think of
 “Him. The two *Universities* sent several Doctors to
 “examine him, who, with all their Skill, were not able
 “to discover the least Contradiction in his Discourse.
 “One very learned Man spoke to him in *Arabick*,
 “and he answer’d in the same Tongue: telling him
 “that there was scarce a single History in the World
 “that was true. The same Gentleman ask’d him
 “what he thought of *Mahomet*: He answer’d he knew
 “him very well; that He was a Man of good Under-
 “standing, but subject to Mistakes as well as other
 “Men; particularly in denying that *Jesus Christ* was
 “Crucify’d; for I saw him, says he, nail’d to the Cross,
 “with my own Eyes. I was likewise present at the
 “Burning of *Rome* by *Nero*. He said, likewise, that
 “he saw *Saladin* returning from his Conquests in the
 “*Levant*: and told several Particulars relateing to
 “*Soliman* the Magnificent. He affirm’d also that he
 “had seen *Tamerlane*, and *Bajazett*; and gave an
 “ample Relation of the Wars in the *Holy Land*. The
 “common People give out that He works *Miracles*;
 “but the wiser Sort look upon him as an *Impostor*.

* Vid. Cal-
 met. Dict.
 de la Bibl.
 t. i. f. 1. Er.
 aut.

The Original of this Letter was lately in the Hands
 of Father *Calmet* *.

The

JAMES
II.
A. D. 1684.

The succeeding Reign of King *James* the second, being deservedly very short, affords us, likewise, but a very short Portion of *Jewish* History. The only Thing for publick Notice, being the Indulgence of the Court, in remitting the *Alien Dutys* upon all Goods *exported*, in Favour of the *Jews*; which was universally resented by the *English Merchants*, who were apprehensive that the same Dutys wou'd also be remitted upon all *imported* Goods, and therefore Petition'd the King in the following Manner.

To the King's Most Excellent Majesty.

*The Humble Petition of several English Merchants
of the City of London,*

Sheweth,

“That in *January*, 1685. Sir *Peter Vandeput*, and
“a few others, having Petition'd Your Majesty for
“the Remission of the *Alien Duty* Outwards; upon
“hearing the Commissioners of the Customs, Your
“Majesty was pleased to declare your Pleasure in
“Favour of the Petitioners, and to remit the *Alien*
“Duty for all Goods Exported of the Native Pro-
“duction and Manufacture of this Kingdom, until
“Your Majesty should find Cause to alter Your Royal
“Pleasure therein.

“And Your Petitioners being informed, That some
“Persons are attempting to get the *Alien Duty In-*
“wards remitted also, in all Humility, do represent
“to Your Majesty, that the Remission thereof, either
“In-

JAMES II. *~* "Inwards or Outwards, is a Publick Damage to the
 "Interest of Your Majesty's Kingdoms, and a Dimi-
 "nution of Your Revenue, and the Trade of Your *En-*
 "*glish* Merchants, and a Means to transplant that,
 "and the Mysteries of our Artificers into the Hands
 "of Foreigners, to the Ruin, not only of the Trading
 "and Working People at Home, but also of the se-
 "veral *English* Factories Abroad.

*Your Petitioners therefore most humbly beseech
 Your Majesty's Leave, that they may be heard,
 to demonstrate to your Majesty the Conse-
 quence of such Remission.*

And your Petitioners (as in Duty bound)
 shall ever humbly Pray,

Subscribed by

Sir Matthew Andrews,	Sir Henry Tulse,
Sir Benjamin Newland,	Sir Robert Jeffery,
Sir Thomas Griffith,	Sir Samuel Dashwood,
Sir John Chapman,	Sir Benjamin Ayloffe,
and fivety seven Others.	

The *Hamburgh* Company, the *Eastland* Compa-
 ny, the Merchants of the *West*, and of the *North* of
England, presented the like Petitions apart. But had
 little Redrefs till King *William's* Time.

WILL. III. *~* And even in the Beginning of that Reign, the *Jews*
 A.D. 1688. met with so much Countenance in the Matter, that
 when Mr. *Thomas Penington*, one of the Officers at
 the Custom House, *London*, acquainted the King with
 it,

it, by means of one of the Lords of the Treasury, ^{WILL. III.} setting forth, that tho' the Clauses of Exemption from Payment of *Alien Duty*, granted the *Jews* in their Patents of *Denization* by King *Charles* the second, and King *James* the second, *non obstante* the Statutes, were void at the *Demise* of the first, and *Abdication* of the last, and that the said Duty was given anew by Act of Parliament to his present Majesty; and that his Majesty had neither confirm'd those *non obstante* Clauses, nor granted any new Patents of *Denization* with the like Clauses, yet the *Jews* presumed to enter their Goods, and Merchandises, since his Majesty's Reign, in their own Names, paying only *English* Duty; by which Means the Goods so enter'd, or the Value thereof, were become forfeited; and his Majesty was so well satisfy'd with this Account, that he declar'd he wou'd not abate the *Jews* three Pence of what was legaly due to himself, which was a Moiety, and Mr. *Pennington* was order'd to bring on his *Information*: yet soon after he *had* enter'd his *Informations* in the *Exchequer*, (to near the Value of 58000) and before he cou'd bring on the Trial, the *Jews* made so much Interest amongst the Courtiers, and Commissioners of the Customs, that they procur'd an Order of *Council*, for Mr. *Attorney General* to enter up *Noli Prosequis*, not only against those Informations brought by Mr. *Pennington*, but against *all others* that shou'd be brought against the *Jews*, on the like Account.

While the Order was depending, Mr. *Pennington* lodg'd a short Petition in Council, praying that before it pass'd, both Parties might be heard. But when

O o

the

WILL. the Case came on (which was attended nine Council
 III. Days) he cou'dn't get his Petition read tho' often
 ~~~~~ urg'd: So that the Matter was past without admit-  
 ting any Debate.

But as this Affair is variously represented, and the Merchants complain'd that nothing but *Bribery* from the *Jews*, cou'd have obtain'd such an Order, so contrary to the publick Interest of the *English* Natives, it is best to hear the Order it self, which sets forth the whole Story.

*A Copy of the Order of Council of Noli  
 Prosequis.*

At the Court at *White-hall*, the 26<sup>th</sup> of *February*, 1689. By the King's most Excellent Majesty, and the Lords of His Majesty's most Honourable Privy Council.

*Upon reading this Day at the Board, the humble Petition of Antonio Gomezfera, Phineas Gomezfera, Andrew Lopez, Antonio de Costa, Joshua Bueno, Menaffes Mendez, Antonio Corea, and several others making in all Twenty Merchants of London; setting forth, (1.) That the most of them being made free Denizens, are by Virtue thereof discharged from paying any more Customs, than His Majesty's Natural born Subjects. (2.) And that, upon questioning the Validity of their Patents in the late Reign, it was by the then Lord Treasurer, with Advice of the then Attorney General, upon a solemn Hearing of Council on both Sides determined in Favour of the*  
*Peti-*



*Petitioners; who were then told by the Commissioners<sup>WILL. III.</sup> of the Customs, That they might freely enjoy the Benefit intended them by their Letters Patents. (3.) And afterwards, when Informations of Devenerunt were brought against them, for all the Goods they had Imported since the Death of King Charles the Second, for Non-Payment of Alien Duties; the same, upon Application to his Majesty in Council, were stopt by Noli Prosequis, and the Letters Patents thereby again confirmed. (4.) That now there are Suits commenced against them by one Thomas Pennington, who has lately Arrested all the Petitioners in his Majesty's Name, for vast Sums of Money, being the Value of all the Goods they have Imported and Exported since the Eleventh of December, 1688. and brought Informations of Devenerunt against them in the Court of Exchequer, which greatly impairs their Credit, and puts a Stop to their Trading. (5.) That such of the Petitioners as are not Denizens, have paid Alien Duties for all the Goods they Imported, and the rest have not taken the Benefit of their Patents, any farther than what concerns their own proper Goods, paying still, as Alien, for what belonged to Foreigners, and was consigned to them by their Friends Abroad, inasmuch that for above one half of what they are Arrested for they have paid the full Duty as Alien. (6.) And as for Alien Duty outwards, the same having been taken off by Act of Parliament in King Charles's Reign, and by Proclamation in the late Reign, as greatly prejudicial to the Exportation of the Woolen Manufactures, it was never demanded. The Commissioners of the Customs taking it for granted, That*



WILL.  
III.  
~

*it was never intended by the next Grant of the Customs to his Majesty, till of late the said Commissioners have been directed, and have ordered the Merchants to deposite the said Duties Outwards, till His Majesty shall be pleased to declare His farther Pleasure. (7.) And the Petitioners therefore praying to be relieved against the said Information, by a Noli Prosequi, His Majesty taking the whole Matter into Consideration, was graciously pleased this Day in Council, to order, That Sir George Treby, His Majesty's Attorney General, do cause Noli Prosequis to be forthwith entred upon the said Informations, or any others that shall be brought against the Petitioners upon the like Account, it being His Majesty's Pleasure, that they enjoy the full Benefit of their respective Letters Patents.*

John Nicholas.

Yet, as the *English* Merchants found themselves greatly oppress'd by this Order, they were very unwilling to abide by it: And therefore strongly represented to the Commissioners of the Customs, that if it were suffer'd to take Place.

“*First*, his Majesty wou'd lose above 40000 *l.* by  
“not prosecuting for the Forfeitures already *past*.  
“And that the Duty thereby cut off for the *Future*,  
“wou'd amount at least to 10000 *l.* per *Ann.* That  
“His Majesty's necessary Occasions ought to be pro-  
“vided for, and that if these Dutys were remitted  
“to the *Jews*, they must be supply'd, altogether, by  
“the People of *England*..

“*Secondly*, That the Ballance of Trade wou'd there-  
“by



“by be broken, and the *Jews*, by Virtue of such ille-<sup>WILL.</sup>  
“gal Clauses, let loose to over-run the Trade of the <sup>III.</sup>  
“*English* Merchants, both at Home and Abroad.

“*Thirdly*, They represented, That such *Noli Pro-*  
“*sequis* were a mere Snare for the Legal Prosecutors  
“whether publick Officers or Others; for instead of  
“reaping that Benefit which the Law design’d them,  
“they were almost ruin’d by the Charge of preparing  
“the Suits, which were discontinu’d without any Fault  
“of theirs.

“*Fourthly*, That this Order of Council bore Date  
“since the last Session of Parliament, and the *Act of*  
“*Rights*, which provided against all *Non Obstantes*  
“of, or to any Statutes whatsoever: And tho’ these  
“are only *Noli Prosequis*, yet they are to support,  
“and confirm, pernicious *Non Obstantes* granted by  
“King *Charles*, and King *James* the second.

“*Fifthly*, That most *English* Merchants had Estates  
“in Land, as well as Stocks in Trade, and pay’d Taxes  
“for them, whereas the Rich *Jews* were past finding  
“out: and, it must needs grieve the *English* to pay  
“any *new* Taxes if the *Jews* were illegally exempted  
“from Payment of any *antient* Duty.

Upon these, and the like Considerations, it seems,  
the Commissioners represented the Matter so faith-  
fully to the Council, that, notwithstanding all the  
*Jews* could do to prevent it, the foregoing Order was  
superseded, to the great Joy of the *Christian* Mer-  
chants, and the following Order issu’d in the Place  
of it.



WILL.

III.

~ A Copy of an Order of King *William* in Council, for Collecting the Alien Duty Outwards, notwithstanding King *James's* Order to the contrary.

*At the Court at Hampton-Court, 14<sup>th</sup>. of  
October, 1690.*

P R E S E N T,

The King's Most Excellent Majesty in Council.

*The Right Honourable the Lords Commissioners of their Majesties Treasury, having this Day, laid before His Majesty in Council, a Presentment of the Commissioners of the Customs; setting forth, That by an Act of Parliament, made in the 25<sup>th</sup> Year of the Reign of his Majesty King Charles II. the Alien Duty was taken off upon the Exportation of all the Native Commodities of this Kingdom, except Coals: And by an Act of Parliament made in the First Year of his late Majesty King James II. by which the Revenue was granted to his said Majesty King James, in the same Condition that it had been granted to King Charles II. in the 12<sup>th</sup> Year of his Reign; the said former Act for taking off the Alien Duty was, in the Opinion of Council learned in the Laws, rescinded or repealed, and the Alien Duty became again payable upon the Native Commodities of the Kingdom, Exported by Strangers, until by an Order of Council of his late Majesty King James, bearing Date the 22<sup>d</sup> of January, 1685. upon the Petition of divers Merchants of the City of London. And hearing the then Commissioners of the Customs*



*stoms, His Majesty was pleased to declare, That he<sup>WILL.</sup>  
would take or receive no other Custom of Merchant<sup>III.</sup>  
Strangers, for Goods Exported of the Native Product  
or Manufacture of this Kingdom, than what were  
payable to His said Majesty King Charles, at the Time  
of his Demise, by Virtue of the said first mentioned  
Statute, made in the 25<sup>th</sup> Year of his Reign. And by  
an Act made this present Session of Parliament, the  
Revenue is made payable to their Majesties, as the  
same had Continuance upon the 5<sup>th</sup> Day of November  
last, by which the said Alien Duty seems again to be  
revived. And therefore humbly praying the Directions  
of this Board therein. — It was upon due Consideration thereof, this Day ordered in Council by His Majesty, That the said Lords Commissioners of the Treasury do forthwith give Directions to the Commissioners and other the Officers of their Majesties Customs whom it may concern, for Levying and Collecting all such Duties, as by Law are payable, for the Goods of the Native Product or Manufacture of this Kingdom, that shall be Exported by Strangers, notwithstanding the said Order of the 22<sup>d</sup> of January, 1685. or by any other Direction to the contrary.*

Upon which the Merchants drew up a most Loyal Address of Thanks to the King, and we hear no more of the Jews till the first Year of Queen Ann.

At which Time, it being represented to both Houses<sup>Q. ANN</sup>  
of Parliament, that the Severity of Jewish Parents<sup>A. D. 1701.</sup>  
towards such of their Children as were desirous to embrace the Christian Faith, was a great Hindrance of their Conversion: It was enacted, that, If the Child  
of



Q. ANN of any Jewish Parent is converted to the Christian Religion, or is desirous of Embraceing it; upon Application to the Lord Chancellor he may compell any such Parent to give his Child a sufficient Maintenance, in Proportion to his Circumstances.

Stat. 1°. *Annæ* Cap. 30.

And about three Years after, (upon a Groundless Surmise that the *Jews*, in Opposition to the good Intent of this Act, had endeavour'd to Convert several *Christians*,) there came out a small *anonymous* Pamphlet, of about two Sheets in 4<sup>to</sup>. call'd *A Historical, and Law Treatise, against the Jews and Judaism*, dedicated, forsooth, to the Reverend the *Clergy*, and particularly the Members of the *Convocation*. Wherein the Author has the Assurance to tell them, that he had long observ'd with Wonder, and Strangeness, that amidst a Multitude of Out Crys, and Pretences, for *Reformation*, they had still left the greatest Work of all undone; namely the *Suppression of the Jews*: and 'twas his Opinion, that till that was accomplish'd, all the rest of their Attempts wou'd be to very little Purpose. For (as he impudently observes in the Conclusion of his Discourse) "the suffering the *Jews* to erect  
" a new *Synagogue* in the Heart of the City of *London*,  
" is such an Encouragement to *Judaism*, that the E-  
" nemies of the Church of *England* are apt to give  
" out, that if the *Rabbies* and *Priests* of the *Jews* had  
" but as antient Pretensions to the *Church Livings*,  
" and *Ecclesiastical Dignities* as *Popish* *Priests*, our most  
" Spiritual Lords the *Bishops* wou'd be as active in  
" the Expulsion of *Judaism*, as they were (in King  
" *William's* Time) for the Exclusion of *Popery*".

But



But as the whole appear'd to be a very senseless, il-GEOR.  
literate, *Libel*, it was soon bury'd in Obscurity. Nor <sup>I.</sup>  
shou'd I have now reviv'd it, but that I find it referr'd <sup>A.D. 1715.</sup>  
to, with much more Solemnity, than it deserv'd, in  
the following Kind of Petition to the *Lord Mayor*,  
and *Aldermen*, of the City of *London*.

REASONS *humbly offer'd to the Right Honourable the Lord Mayor, and Court of Aldermen, against a Jew (who is a known Enemy to the Christian Religion) his being admitted a Broker.*

I. That the Act of Parliament to restrain the Number, and ill Practice, of *Brokers*, and *Stock-jobbers*, only limits the Number of *Brokers* to be one hundred, and makes no Mention of *Jews*, or any other Foreigners whatsoever.

II. That of the *Jews*, who are already sworn *Brokers*, not above one half are of Advantage to the Merchants in any Branch of Trade whatsoever.

III. That for the drawing and remitting of Money by *Exchange* to and from Foreign Parts, in which the *Jews* might be serviceable, if Need requir'd, there are already more than sufficient; which has occasion'd almost one Half of the *Jew* Brokers to run into *Stock-jobbing*: Which with the great Number of other *Jews* employ'd to act under them as *Brokers*, contrary to the true Intent and Meaning of the afore-said Act of Parliament, has been the Occasion of great Irregularities committed in dealing in Stocks.

IV. That there is no one Branch of Trade, which

Pp

will



GEOR. will receive any Detriment by not admitting a *Jew*  
 I. to be *Broker* at this Time.

V. That the *Jew* Brokers are, for the most Part, neither free of this Honourable City of LONDON, nor any Livery Company, and pay very little towards the Support of the Publick: Whereas the Petitioners are most of them House-keepers, Free-men, and Livery-men, who pay *Scott* and *Lott*, and are otherwise Contributors to the publick Charge, and have a Native Right to the Immunities, and Privileges, of *Englishmen* and Citizens, which the *Jews* have not.

VI. That the *Jews* have not any Right to the Immunities, and Privileges of this City, nor deserve any Incouragement from this Honourable Court, will evidently appear by the many *Statute Laws* now in Force against them, contain'd in a Book printed anno 1703. dedicated to the Reverend the Clergy, and particularly to the Members of the Convocation: Which Book is ready to be produc'd. And if duly consider'd, 'tis humbly hoped this Honourable Court will find no Reason to admit any more *Jews* to be sworn *Brokers*.

This Petition is to be found in the 2<sup>d</sup>. Vol. of *Seymour's Survey of London*, p. 408. But tho' he mentions no particular Time when it was presented, or what the *Court of Aldermen* did upon it, I have been told it was in the famous *South Sea* Year, and rejected.

This falls within the fixth Year of his late Majesty King *George* the first; and is the only publick Matter relating to the *Jews*, during his wife, and good natur'd Administration: except that in his 10<sup>th</sup> Year



Year, when the *Jews* were expected to take the *Ab-GEOR.*  
*juramentum* Oath as well as other People, it was enacted, <sup>I.</sup>  
 that, ~~Whenever~~ any of his Majesty's Subjects profess-  
 ing the Jewish Religion, shall present himself to take  
 the Oath of Abjuration, the Words upon the true Faith  
 of a Christian shall be omitted out of the said Oath and  
 the takeing of it by such Person professing the Jewish  
 Religion without the Words aforesaid, in like Manner  
 as Jews are admitted to be sworn to give Evidence in  
 Courts of Justice, shall be deem'd a sufficient takeing.  
 Stat. 10. G. I. c. 4.

Nor does the Reign of his present most Sacred Ma-<sup>GEOR.</sup>  
 jesty, King *George* the *second*, contribute any Thing <sup>II.</sup>  
 more to this History, than several Instances of *Jewish* <sup>A. D. 1727.</sup>  
*Converts*; who, without Doubt, had the Veil of Er-  
 rour taken from their Eyes, by those excellent De-  
 fences of *Christianity* which have, within these few  
 Years, been publish'd by the *Clergy* of all Denomi-  
 nations. One of which *Converts* at *Bristol*, *Joseph*  
*Ottolenghe*, very lately printed his Case. But as it  
 contains little more than private Quarrels between  
 him and his Relations, I shall only borrow from it  
 the following Form of a *Jewish* Licence to kill Meat;  
 which I don't remember to have seen in any other  
 Place. It is translated from *Hebrew*; and the Use  
 He makes of it is to prove his good Character while  
 he liv'd in *Italy*.

"IN the Name of God, *Amen*. I the underwrit-  
 "ten do testify for the young Man *Rabbi Joseph So-*  
 "lomon, Son of *Rabbi Ephraim Ottolenghe*, whom  
 "God preserve, one of the Sons of our Congregation,

P p 2

"whom



GEOR.

II.  
~

“whom the Lord hath moved by his Spirit to draw  
 “near to the Work, even the Work of God; to exer-  
 “cise his Hands in killing of Fowls; and he inclined  
 “his Mind to learn before me the Rites of Killing,  
 “till he knew them perfectly and particularly in the  
 “Sense of feeling [the Knife;] He feels all the De-  
 “fects or Flaws of the Knife, tho’ ever so small: and  
 “also he hath killed before me many Times Fowls of  
 “various Sorts, both great and small, ’till I gave him  
 “Licence to kill both for himself and for others (even  
 “though he did it alone by himself) so that *All Israel*  
 “may lawfully eat of his Killing. And as at this  
 “Time, he is about to take a Journey into a far Coun-  
 “try, I will not refuse to do him Justice, but will un-  
 “der my Hand testify for him according to Truth  
 “and Justice, and will be an Advocate for him, of his  
 “being in the Fear of the Lord from his Youth to this  
 “very Time. And therefore it shall be lawful for  
 “him to kill in every Place where he shall go; and  
 “lawfull for all *Israel* to eat what he kills; only with  
 “this Condition, that he will always continue to stu-  
 “dy the Rites of Killing, at least four Times a Year,  
 “that he may be certain of them, and may always  
 “have the Fear of the Lord before his Face, and be  
 “very cautious as to any Doubts that may arise about  
 “his Killing.

“*Casal*. This is the Statute of the Law, in  
 “the Year of the Creation 5492.  
 “SAMPSON ELEAZER in the Name  
 “of the Rev. Doctor, my Lord  
 “and Father, our Teacher,

RABBI MEIR BAKI.

As



As to any *General* Customs or Ceremonys which distinguish the *Jews* from our own People, the Reader will please to inform himself elsewhere: The Intent of these *Collections* being no more than to acquaint him with such *particular* Facts as relate to the JEWS IN ENGLAND.

I shall therefore only observe further that those who now reside amongst us are descended from two different Stocks; one coming from *Spain* and *Portugal*, the other from *Germany*; whereas those who were formerly Banish'd were all *Germans*. And as these two Branches differ so much in the Pronuntiation of the *Hebrew*, as not to be able to understand one another, they are oblig'd to have two different *Synagogues* for publick Worship, which is perform'd in that Language.

That belonging to the *Portuguese* is situated in *Bury* or *Bevis Mark*, in the Parish of St. *Andrew Undershaft*; being a decent Building of about 80 Feet long and 50 broad, handsomely wainscotted and standing due *East* and *West*, like our Churches. The great Door or Entrance is on the *West*, near to which is plac'd a long Desk ascended by several Steps, for the Conveniency of the Person who reads the Law. The *East* Wall is in part railed in, for a Defence of the Sacred Volumes which are there repositied. Aloft on this Wall are written the *Ten Commandments*, in Letters of Gold without Points. There are seven branched Candlesticks hanging down from the Cielings; and many other Places for Candles and Lamps. The Seats for Men are Benches with Backs to them,  
that



GEOR.  
II. that run along from *West* to *East*. And the Galleries above, for Women, have all Lattices before them. The whole seems contriv'd in a plain Manner, to avoid Offence.

The *Synagogue* belonging to the *German Jews* is in *Broad Court*, in the Parish of *St. James's Duke's Place*, not far from the former: But tho' it is built after the same *Model*, is not half so big.

And these are all the *Synagogues* allow'd them in any Part of the Kingdom; tho' the whole Number of both Sorts of *Jews*, (as I have been well inform'd) amounts to near six Thousand.

But while I am thus speaking of their *present Synagogues*, I must also beg Leave of the Reader to produce two remarkable Letters relating to their *Synagogues* in the *tenth* Year of *Edward* the 1<sup>st</sup>. which escap'd my Notice till that Reign was printed off, yet ought to be remember'd

They are both from *John Peckham*, Arch-Bishop of *Canterbury*, to *Richard de Gravesend*, Bishop of *London*.

In the first he complains that almost every *Jew* of Distinction had a *Synagogue* in his own House, and therefore commands that all of them should be demolish'd, except one which might serve the whole Community.

FRATER J. [Peckham] &c. *Venerabili in Christo Fratri Domino R. [de Gravesend] Dei Gratia London. Episcopo, Salutem & sinceram in Domino Charitatem. Ex fide digno relatu plurimorum, non sine admiratione vehementi, pro certo intelleximus, quod quasi*



*quasi omnes Majores Judæi, infra septa sua in Civi-* GEOR.  
II.  
*tate London. habent proprias Synagogas, in Christia-*  
*næ Religionis elusionem, & scandalum plurimorum.*  
*Quocirca, Jurisdictionem Vestram tenore præsentium*  
*excitantes Fraternitati vestræ districte præcipiendo*  
*Mandamus, quatenus inquisitâ super præmissis dili-*  
*gentius Veritate, dictos Judæos per omnimodam Cen-*  
*suram Ecclesiasticam compellatis, quod infra brevem*  
*terminum, per Vos statuendum, omnes & singulas*  
*Synagogas hujusmodi destruant, nullas tales de cæ-*  
*tero erecturi; sed unica tantum communi omnibus sint*  
*contenti secundum Canonicas Sanctiones: sic in præ-*  
*missis officium vestrum exercentes, ne ad hoc cogamur*  
*apponere nostras. Valete. Dat. apud Otteford XIV.*  
*Cal. Sept. A. D. 1282. Consecrat. nostr. IV.*

Wilkins Concil. 2. Vol. p. 88.

But as Religious Zeal scarce ever knows where to  
 stop, the Bishop of *London*, it seems, was so furious  
 as to leave not *one* standing. Wherefore upon Com-  
 plaint of the *Jews* that He had exceeded his Com-  
 mission, the *Arch-Bishop* wrote this second Letter;  
 assuring him that without any *Scruple* he might al-  
 low of *one* Synagogue, for that the *Canons* of the  
*Church* were not against it, and therefore directing  
 him to permit them to rebuild one, in any proper  
 Place which the King should appoint. Provided it  
 was done without *Pomp*, or *Magnificence*.

FRATER J. [Peckham] *Venerabili in Christo fra-*  
*tri Domino R. [de Gravesend] Dei Gratia London*  
*Episcopo, Salutem & sinceram in Domino Charita-*  
*tem.*



GEOR. II. *tem. Licet plurimum gaudeamus, quod Judaica perfidia super Synagogicis Multiplicationibus restringendis de vestra Vigilantia & Solitudine conqueratur; non tamen credimus menti Canonum contrarium existere, ex quo antiqua eorum Synagoga destructa esse dignoscitur, si permittatis eos unam Synagogam erigere in loco publico, ubi communiter possint, suis abjectis Ceremoniis, aera verberare, nisi forte jam aliquam habeant sufficientem hujusmodi profanis usibus Domum, & appetant sibi callide multiplicare hujusmodi Synagogas. Hoc igitur Negotium Vestrae Dilegentiae relinquentes, ut praefati Judæi unam tantummodo Synagogam communem pro omnibus London. in loco, quem eis Dominus Rex ad hoc duxerit assignandum, habere valeant. Ita tamen quod eam non faciant nimium fastuosam, vel Picturis & Pompis ornatam, videtur Nobis, exclusa praetacta malitia, salva sententia meliori, posse sine scrupulo tolerari.*  
 Wilkins *ibid.*

From whence we may observe the Unreasonableness of those peevish *Christians* who are against Their having any *Synagogues* at present. For since the *Canon Law* allows it, which is still in Force, so far forth as it contradicts not the *Common*, or *Statute Law* of the Realm; (and neither of those oppose it;) the *Jews* are as legally intitled to the publick Worship of God in their own Way, as any Persons whatever. And tho' it shou'd be affirm'd that no Positive Law *does* allow it, yet I wou'd still call the Refusal of such Liberty *unreasonable*, because subversive of *Charity which is the Bond of Perfectness*.

As



As it is in some Measure appendant to the *Synagogues*, I shall here, likewise, take Notice of their present common Burying Place at *Mile End*. It is a small Tract of Ground enclos'd with a low Wall; and was purchas'd in the Year 1733. Over the Entrance of it is plac'd the following *Hebrew* Inscription.

עֵשִׂיר וְדָל צָדִיק וְאִנְשֵׁי רָשָׁע  
כֹּלֶם כְּאַחֵר נִכְרְתוּ נִקְטְבוּ  
כִּינָם וּבֵין מוֹת הָלוּא כִּפְשָׁע  
מֵה נִפְקְרוּ חַיִּים וּמֵה נִחְשְׁבוּ  
יְחִישׁ יְשׁוּעָה אֶל וִירְכָה יֵשַׁע  
מִנְחָה וְנִיחּוּחַ כֹּאז יַעֲרְבוּ  
לֹא וּלְמָרוּ קֶשֶׁת וְיִשְׁבִּית רֶצַח  
כֹּלֶע אֲדֹנֵי מוֹתָה לְנִצָּח

The Meaning of which, is

*The Rich Man and the Poor, the Just and Unjust,  
Are all cut off and destroy'd.  
Was there any more than one Step between them and Death!  
What therefore is Man, and wherefore is he high-minded?  
God shall increase his Help, and hasten his Salvation.  
Our Incense and Sacrifice shall please Him as heretofore.  
Destruction, and the Science of the Bow, shall cease.  
For God will swallow up Death in Eternity.*

Their *Epitaphs* being compos'd in the same *Hyperbolic* Stile with those of *Christians*, it wou'd be useless to repeat any of them. And as the *Funeral* Ceremonies of the *JEWS IN ENGLAND* are the same with those in other Countries, I shall, for the Rea-



GEOR.  
II. *son abovemention'd, pass them by also. But tho' their Religious Tenets should be omitted on the same Account, yet since they are very often misrepresented by their Enemies, I shall conclude this small Performance with a faithful Abstract of them, and the Form of Prayer which they constantly make use of in their Synagogues, for the King and Royal Family.*

*The Jewish ARTICLES of BELIEF.*

I. THAT there is a God, Creator of all Things; the first Principle of all Beings, able to exist without any other Part of the Universe; tho' without him nothing can exist.

II. THAT God is one sole and indivisible Being, but of an Unity different from all other Unities.

III. THAT God is incorporeal, and that he has no corporeal Quality whatsoever, either possible or imaginable.

IV. THAT God is from all Eternity; and that all Things existing, himself only excepted, had a Beginning in Time.

V. THAT God alone is to be served and worshipped, and that no other Being is to be served or worshipped, either as a Mediator or Intercessor.

VI. THAT there have been, and may still be Prophets qualified to receive the Inspirations of God.

VII. THAT *Moses* was a greater Prophet than any other, and that the Degree of Prophecy, which God honoured him with, was peculiar, and far above what he granted, or will grant, to any other Prophet.

VIII.



VIII. THAT the Law, which *Moses* left them, was <sup>GEOR.</sup> entirely dictated by God himself, and that it does not <sup>II.</sup> contain one Syllable belonging to *Moses*; and consequently, that the Explanation of those Precepts handed down by Tradition came wholly from the Mouth of God, who deliver'd it to *Moses*.

IX. THAT this Law is immutable, nor can any Thing be either added to, or taken from it.

X. THAT God knows all human Actions.

XI. THAT God rewards such as observe his Law, and punishes those who transgress it; that the best and greatest Reward is the Life to come, and the severest Punishment the Damnation of the Soul.

XII. THAT a *Messiah* shall come, endowed with a far greater Merit than all the Kings that have lived in the World before him: and tho' his coming be delayed, none ought therefore to doubt his Coming. nor fix a Time for it; much less pretend to guess at it from Scripture. There never will be any King in *Israel*, but such as shall be of the Line of *David* and *Solomon*.

XIII. THAT God will raise the Dead: the Time of such Resurrection is uncertain, but it will be when it shall please God eternally blessed.

A Form of Prayer for the KING, and ROYAL FAMILY, used by the *Jews* in the Synagogue.

*May God who gives Victory unto Kings, and Dominion unto Princes, whose Kingdom is an Everlast-*



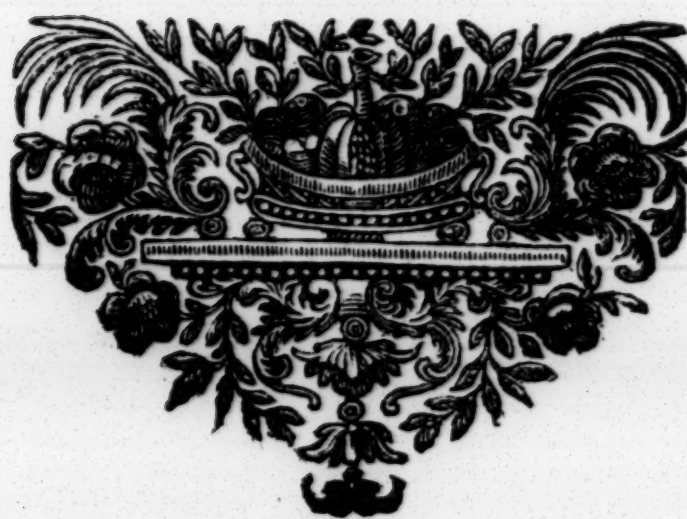
GEOR.  
II. *ing Kingdom, may he who delivereth his Servant David from the hurtful Sword, who maketh a Way in the Sea, and a Path in mighty Waters, Bless, Preserve, Protect, Assist, Magnify, and Advance on high, our Sovereign Lord KING GEORGE the Second, Her Majesty QUEEN CAROLINE, the PRINCE and PRINCESS of Wales, the DUKE, the PRINCESSES, and all the ROYAL FAMILY.*

*May He, who is the King of Kings, mercifully guard Them and preserve Their invaluable Lives, delivering Them out of all Straits and Dangers.*

*May Almighty God the King of Kings, in His Mercy Exalt and render Him Glorious, and Eminent, and prolong His Days in His Kingdom.*

*May the King of Kings, and Lord of Lords, in His Great Mercy, put into the Heart of the King, and into the Hearts of His Lords and Counsellors, tender Compassion towards us, that They may deal kindly with us, and with all Israel, our Brethren.*

A M E N.



A N



A N

# A P P E N D I X

CONTAINING

Some Extracts from the Synod of *Excester*, relating to the *Jews*; which the Reader is desir'd to refer to the 15<sup>th</sup>. Year of K. *Edward* the First: as also from the Synod of *London*, said to be held in the 19<sup>th</sup>. Year of the said Reign.

SYNOD. EXONIENS. Cap. XLIX.

De *Judæis* & eorum Mancipiis.

**A** JUDÆIS Regnum Dei ablatum, & datum Genti *Justitiam* facienti, scriptum in Canonibus reperitur. Per quod liquet *Christicolas Libertate* donatos, *Judæosque* subactos eorum perpetuæ servituti. Cum igitur scriptum sit: "Ecce ancillam & filium ejus: non enim erit Hæres filius ancillæ, cum filio liberæ": nimis reputamus absurdum, ut filii liberæ, ancillæ filiis famulentur.

Quapropter Lateranensis Concilii Statuta sequentes districtè prohibemus, ne *Judæi* sub obtentu alendorum puerorum suorum, neque pro Servitio, vel qualibet



*libet alia Causa, in Domibus suis Mancipia habeant Christiana; ne forte per assiduam familiaritatem, ad eorum Perfidiam simplicium animos valeant inclinare. Sæpe etenim malorum consortia bonos corrumpunt mores. Christiani qui contra hanc Prohibitionem venire præsumpserint, excommunicentur; Judæi vero gravi subjaceant ultioni.*

*Prohibemus insuper, ne Judæi publicis fungantur officiis; quorum prætextu Christianis nimium sint molesti.*

*Et quoniam cum eis sumere Cibus non licet, Inhibemus, ne Judæi Christianorum, vel Christiani Judæorum accedant Convivia.*

*Item si quis Christianus infirmatus fuerit, à Judæo non accipiat medicinam.*

*Item Die Parasceves, Ostia, & Fenestras, habeant clausas, quia Christianis afflictis consueverunt illudere illo die.*

*Item prohibemus, ne novas erigant Synagogas; sed si veteres corruerint, vel ruinam minentur, ipsos reedificare, ita quod ampliores vel pretiosiores non faciant, ipsis satis novimus esse permissum.*

*Ad hæc districte præcipimus, ut Judæi utriusque sexus super vestes exteriores, duas Tabulas laneas habeant alterius Coloris ad Pectus consutas; quarum latitudo digitorum duorum, & Longitudo quatuor sit ad minus: & sic per diversitatem Habitûs à Catholicis discernantur; & damnatæ Commixtionis excessus inter Hos & Illos valeant evitari.*

*Ne autem Ecclesiæ Parochiales per Ipsos suis Juribus defraudentur, præcipimus, quod Judæi de Terris, quas colunt, Decimas solvere, vel Possessionibus ipsis*



*ipsis renunciare; & pro Domibus, quas inhabitant, Parochialia jura Ecclesiae Parochiali debita tribuere arctius compellantur.*

# Concilium Londinense de ejectione JUDÆORUM.

EX BZOVIO.

*Bernhardo Episcopo Grossetano, Sedis Apostolicæ Legato, in Anglia nondum præsentem, Londini ad Westmonasterium celebratum est Concilium. In hoc inprimis agitatum est de ejectione Judæorum, quorum erat per omnem Angliam ingens Multitudo; quo sic oves ab hædis segregarentur. Itaque publico jussu est edicto, ut infra paucos dies omnes abirent cum Bonis. Illi Jussu Concilii parentes, alii alio discesserunt. Ita profuga Gens de Anglia in perpetuum exivit, misera semper alicubi Terrarum peritura, usque eo dum denique deleatur.*

As this Extract from *Bzovius* has had the Honour to appear in the late valuable Edition of our *Brittish Councils*, and is there stil'd CONCILIUM LONDINENSE DE EJECTIONE JUDÆORUM; the Reader perhaps will wonder why I took no Notice of it in the *Body* of my Book, since it gives so different an Account of the *Jewes* Banishment from what I have there mention'd. I must therefore assure him, that my only Reason for not doing it, was, that I look'd upon it as a Piece of History so full of Mistakes as not to deserve Notice. For

I<sup>st</sup>. It makes that to be an *Ecclesiastical Synod* held  
at



at *Westminster*, which was plainly nothing else but a common *Parliament* held at *Westminster*. For who can believe that above *fiveteen thousand* People wou'd ever have left their Country, *Jussis Concilii parentes*, (as *Bzovius* expresse it,) if that *Concilium* had been no more than *Ecclesiasticum*.

2<sup>ly</sup>. It says that this *Council* which banish'd the *Jews*, was held in the 19<sup>th</sup>. of *Edward* the First; whereas nothing is more certain than that the *Jews* were banish'd in His 18<sup>th</sup>. Year.

3<sup>ly</sup>. It remarks that the *Jews*, in Time, were totally to be destroy'd: whereas the *Scriptures* say expressly, that they shall continue upon the Earth till their general *Conversion*. But of this sufficient. For, as *Bzovius* is an Author of Credit amongst *Ecclesiastical* Historians, I think the very Learned Editor of the *Councils* was in the Right to quote Him: And since he *has* done so, it will not become me to say more against Him.

F I N I S.



I N-



# I N D E X

## O F T H E

### P R I N C I P A L M A T T E R S.

A.

**A** A R O N a Jew of York, fleec'd by the King, and Queen, of above thirty thousand Marks, in the Space of seven Years 108.

*Aaron*, a Jew belonging to Edmund, King Henry the third's second Son, enfranchis'd 185. Has a particular Licence to dwell in any Part of the Kingdom 186.

*Abraham* a Jew of Wallingford, strangles his own Wife for cleansing an Image of the Virgin Mary which he had most filthy defil'd 128.

*Action of Scandal* and Defamation brought by a Jew and his Wife for her being call'd a Christian 231.

*Ad emendum Aurum*, the Meaning of that Phrase 152.

*Ann Queen*, an Act of Parliament in her Time, empowering the Lord Chancellor to appoint what Maintenance Jewish Parents should allow their Converted Children 296.

*Antiquities Jewish*, in Kent, Oxford, Suffolk &c. 246.

B.

**B** A L D W I N Arch-Bishop of Canterbury, a very impious Answer of his to the King, concerning a Jewish Convert 18. Had his Brains knock'd out soon after at the Siege of Acres *ibid.*  
*Belief*, strange Instances of it in Mat-

thew Paris, a Bishop of Rochester, and King Henry the third 91.

*Brokers*, and Stock-jobbers, petition the Lord Mayor of London, and Court of Aldermen, against admitting Jews into the Fraternity 297.

*Burstal William*, the first Master of the Rolls that was appointed Warden of the Convert's House 224.

C.

*Caturcensian Merchants* 159.

*Caurfini*, the Popes Bankers 123. the Form of one of their Usurious Bonds 124. call'd to Account by H.III. 132.

*Charles* the first, King of England justify'd in some harsh Expressions, from the Example of K.H.III. 113.

*Charles* the II<sup>d</sup>. suffers the Jews to settle in England 280.

*Coke* Lord Chief Justice vindicated in his Account of the Jewish Affairs 237.

*Colevil Robert*, a Serjeant at Law, forc'd to an humble Submission, for insulting one of the Justices of the Jews 47. the Form of his Submission taken from the Record *ibid.*

*Collier Thomas* writes a Book in Defence of the Jews, against Prynne 278. some of his odd Arguments *ibid.*

*Convert's House in London*, their Foundation Charter 92. several Matters

R r

re-



relateing to them 93, 219, to 227. great Numbers of them maintain'd formerly in Religious Houses 227. Converts House in Oxford 94. The Manner of receiving a Jewish Convert according to the Church of Rome *ibid.* according to the Church of England 281, 282. the Revenues of the Convert's House in London augmented by the Bishop of Winchester 115. Jewish Converts turn Decyphers 116. a remarkable Story of their Proceedings in that Art 117. John de St. Dennis the first Warden of the Convert's House in London 194.

*Council*, a List of Oliver Cromwell's, who debated the Matter before him concerning the Readmission of the Jews 268.

*Cromwell* Oliver, the Jews address him 261. summons a Council about their Readmission 268. complains that they did nothing but puzzle the Case, and dismisses them without any Determination 270. is taken for the Messiah by the Asiatick Jews, who sent a Deputation to him 275. proposes to sell those Jews the Hebrew Books, and Manuscripts, belonging to the University of Cambridge, *ibid.* did not keep Jews for his Spies, as Bishop Burnett insinuates 277. nor give them Leave to build a Synagogue 279.

*ACross* at Oxford outrageously broken and trodd upon, by a mad Jew 168.

D.

*Dean Deville* insolently scoff'd at by a Jew 14.

*Dunstable* the Prior of, grants the Jews many Privileges 83.

E.

*K. Edward the 1<sup>st</sup>*. taxes the Jewish Children as well as their Parents 198. For Nonpayment commands them

to be banish'd instead of Imprisonment *ibid.* Commits the Execution of his Orders to an Irish Bishop Elect and two Friers *ibid.* Passes an Act of Parliament against Jewish Usury 200. Commands the Jewish Women to wear Badges of Distinction as well as the Men 207. Issues strict Orders against Jewish Blasphemy 208. Commands all the Jews to go to Church and hear the Friers preach against them 215. Waives his Claim to the Moiety of the Converts Estates 216. Banishes all the Jews for ever 232. *&c.* Pretends to convert their Estates to pious Uses, but squanders them away extravagantly 235. His Letters of safe Conduct granted to the Jews upon their final Departure 240.

*Enfranchisement*, the Form of one for an English Jew 185.

*Excommunication*, K. H. III. grants the Power of it to the Jewish Doctors, upon Condition that they pay him the Fines they took for Absolution 127. The Form of a Jewish Excommunication 128.

F.

*Fride/wide St.* causes a young Jew to run mad, and hang himself, because he had often laugh'd at her 9.

*Friers Penitents* complain to H. III. that they cou'dn't make the Body of Jesus Christ in Quiet, for the Howlings the Jews made in their Synagogue 192. Beg the King to take away the Synagogue and give it them for a Chapel *ibid.* The King's Grant of the Synagogue to the said Friers 193. They beg Leave of the King to preach against the Jews, and that he would oblige them all to come and hear their Sermons 213.

G.

*King George* the first, passes an Act for al-



allowing the Jews to omit the Words  
on the true Faith of a Christian,  
when they take the Abjuration Oath  
299.

*King George the second*, several Con-  
verts in his Reign 299.

*Gerhardine Hereticks* starv'd to Death,  
because the Bishops commanded that  
no one shou'd sell them Victuals 83.

H.

*K. Henry II.* allows the Jews a Bury-  
ing Place on the Outside of every  
City 12.

*K. Henry III.* upon his coming to  
the Crown releases all the Jews that  
were imprison'd 76. appoints parti-  
cular Guardians of them in every  
County 77. and for their greater Se-  
curity commands them to wear Bad-  
ges of Distinction 79. Desolves the  
Spiritual Injunctions of Stephen  
Langton against selling them any  
Food 82. dispenses with the Forfei-  
ture of a Jewish Convert's Goods  
87. takes away the Jewes Synagogue  
at London, and gives it to the Bre-  
thren of St. Anthony 88. levies the  
Sum of ten thousand Marks upon the  
Jews, and obliges ten of the richest  
to be bound for Payment 106. Calls  
a Parliament of Jews 110. Grants  
the Jewish Doctors Power to Ex-  
communicate, upon Condition of  
haveing all the Money which was  
taken for Absolution 127. Imprisons  
the whole Community 150. Makes  
them over to his Son Prince Edward  
157. Writes to the Mayor of Lon-  
don in Favour of them 161. Takes  
Possession again of his Judaism from  
the Prince 163. A very honourable  
Agreement made with him by his  
Barons, taken Notice of by none of  
our Historians 166. Passes an Act  
of Parliament relating to the Jews  
which has been long lost from the

Rolls, but is here exemplify'd from  
a very antient MS. 188. &c. His  
Charter of Regulations concerning  
the Convert's House 194.

*K. Henry VI.* his Patent for making  
the Philosopher's Stone 253. Pro-  
poses, when he has got it, to pay all  
the Debts of the Nation 257. The  
Names of his Operators *ibid.*

*An Hermaphrodite* pretends to be Je-  
sus Christ 85.

*Hugh*, a Boy of Lincoln, Crucify'd by  
the Jews 136. A Dissertation con-  
cerning his Tomb 139.

I.

*K. James the second*, favours the Jews  
287.

*Jews.* Oblig'd to carry all their dead  
Bodies from every Part of the King-  
dom to London 8. The Place of  
their Interrment there *ibid.* Crucify  
a Boy at Norwich 11. At Gloucester  
12. Take the sacred Vessels of the  
Altar in Pledge 14. Laugh at a Dean  
and Archdeacon *ibid.* Sadly treated  
at the Coronation of Rich. I. 16.  
Massacred at Stamford &c. 20, 21,  
22, &c. The first Institution of their  
Justices 31. Their Starrs, and Man-  
ner of Contracting 32. Their Exche-  
quer 43. Emasculate Robert de Sut-  
ton 66. One of them fin'd ten thou-  
sand Marks of Silver, and command-  
ed to lose one of his Eye-Teeth dai-  
ly till he paid it 70. Seiz'd and im-  
prison'd by the Wardens of the Cinque  
Ports when they attempted to land  
from forreign Parts 80. A Synagogue  
taken from them and given to the  
Brethren of St. Anthony 88. Don't  
stink any more than Christians 95.  
Circumcise a Christian Child at Nor-  
wich 96. The Pleadings at the Trial  
98. Four of them hang'd for it 101.  
Oblige the Christian Nurses to milk  
themselves into a Privy for three

R r 2

Days



Days after receiving the Sacrament 104. Their Reason for so doing, taken from a Letter of Pope Innocent the third *ibid.* Give K. H. III. a hundred Pounds to banish all such Jews as shall be found guilty of Clipping or Robbery 109. Summon'd to Parliament 110. Oblig'd to contribute to the Repairs of Westminster Abby 120. Their great Wealth accounted for 121. Their excessive Usury 122. Laugh at the Christian Way of avoiding it 125. Mortgag'd to Earl Richard 134. Crucify a Boy at Lincoln 136. Commanded by Archbishop Boniface not to converse with Christians 146. Favour'd by several great Persons 147. All of them imprison'd throughout the Kingdom 150. Seven hundred of them massacred in London 156. Made over by H. III. to his Son Prince Edward 157. Reassign'd by the Prince to the Caturcensian Merchants 158. Their Synagogue at Lincoln rifled by the Barons 166. Give K. H. III. a thousand Pounds to be free from Taxes for three Years 167. Guilty of a most heinous Insult upon the Holy Cross at Oxford 168. The whole Proceedings in that Affair 168, 169, &c. Restrain'd from purchasing by Act of Parliament 187. All Banish'd the Kingdom for ever 232. A large Ship full of them drowned by the villainous Treachery of the Master of it 243. Endeavour their Reestablishment in the Time of Oliver Cromwell 259. Propose to give five hundred thousand Pounds for St. Paul's Cathedral and the Bodleian Library *ibid.* Employ Harry Marten, and Hugh Peters, as Brokers in that Affair 260. Permitted to settle again in England by K. Charles II. 280. Their present Synagogues in

London describ'd 301, &c. Some Account of their present common Burying Ground, with an Interpretation of the Hebrew Inscription over the Entrance of it 305.

*K. John*, allows the Jews a high Priest 60. Grants them a Great Charter of Privileges 61. The Price paid for those Charters 65. Writes a Letter to the Londoners concerning their Insults offer'd the Jews 67. Imprisons all the Jews of both Sexes till they wou'd discover their Riches 70. Fines a Jew of Bristol ten thousand Marks of Silver and pulls his Teeth out *ibid.* Offers to turn Mahometan 71. Takes particular Notice of the Jews in his Magna Charta 73. Consents in the said Charter that if he didn't Govern as he should do, the Barons might compell him to it by Force 75. Obliges the Jews to be his Executioners upon such Scotchmen as he had taken Prisoners at Berwick 76.

*Johnab*, a famous Jew employ'd by James the first, King of Arragon, to draw up a Practice of Piety 245.

*Juises*, Pits so call'd, wherein were perform'd the Water Ordeal Trials 248.

K.

*Kingship* infects Richard Earl of Cornwall with ill Nature 145.

L.

*Langton Stephen*, Archbishop of Canterbury, commands that no Christians should sell any Victuals to the Jews 82.

*Leicestershire*, a Jewish Treasure found there 245.

*Licence*, the Form of one for a Jewish Poulterer 299. The only Use of Licences is to extort Money 184.

*Londoners*, insult the Jews 66. King John's Letter to them upon that Account 67.

Lo-



*Lovell Philip*, a Justice of the Jews depos'd for Bribery 132.

M.

*Mansell John*, a monstrous Pluralist 132.

*Marten Harry*, one of the Brokers employ'd by the Jews to purchase St. Paul's Cathedral, and the Bodleian Library 260.

*Mazarene* Dutcheſs of, her Letter concerning the Wandring Jew at London 285.

*Menasseh Ben Israel*, a particular Account of that Virtuous Jew 272 &c.

*Merchants* English, remonstrate against taking off the Alien Duties in Favour of the Jews 292.

*Merton Walter de*, Chancellor of England, his Provisions relating to the Jews 175. A particular Account of that Great Man 177, 178. The Original Charter granted him by a Jew, of a Parcel of Ground to build his College upon, at Oxford 180. A remarkable Seal appendant to that Charter 183.

*Moses de Hornden*, and his Wife, bring an Action of Scandal and Defamation for being call'd Christians 231.

N.

*Newcastle*. The Inhabitants petition the King, that no Jew should ever dwell amongst them 102.

*Nye*, one of Cromwell's Councillors, speaks in Favour of the Jews 270.

O.

*Ottolenghe Joseph*, a Convert at Bristol prints his Case 299.

*Oxford University*, the Chancellor of it has Jurisdiction over the Jews confirm'd to him 154. Celebrated upon Record for never abusing the Powers granted to it *ibid*. King Edward the third his great Encomium of it 155. The poor Scholars forc'd to pawn their Books to the Jews 209.

*Oxford Town*. The Jews Burying Place there 12. Their Synagogue 8.

P.

*Parliamentum Judaicum* 110.

*Paſſelew Robert*, one of the Justices of the Jews, depos'd for Bribery 103.

*Peclè*, Archdeacon of Malpas in Cheshire, scoff'd at by a Jew 14.

*Peckham*, Archbishop of Canterbury, his Letters to the Bishop of London concerning the Jewes Synagogues 302, 303.

*Pennington Mr. Thomas*, his Case relating to the Jewish Merchants 288.

*Peretot William*, the Court Barber, threaten'd to have his own Crown clipp'd by K. Henry the third, if he didn't clipp all his Chaplains who wore curl'd Hair 114.

*Peters Hugh*, one of the Brokers employ'd by the Jews to purchase St. Paul's Cathedral, and the Bodleian Library 260.

*Peytavinus Magnus*, a famous Rabbi of Lincoln, concern'd in the Crucifixion of the Boy Hugo 137.

*Presbyter Judæorum*. The Meaning of that Title settl'd 53, 54, 55, &c.

Q.

*Quinborough Sands*. A great Number of Jews treacherously destroy'd there 243.

R.

*K. Richard the first*. Forbids the Jews to be present at his Coronation, for Fear they should Bewitch him 16. Orders all their Estates to be Register'd 30. Institutes the Justices of the Jews 31.

*K. Richard the second*. Confirms the Wardenship of the Convert's House to the Masters of the Rolls by Act of Parliament 226.

*Rivallis Peter* one of the Justices of the Jews depos'd for Bribery 102.

*Rolls*



*Rolls* Master of, has the Wardenship of the Converts House annex'd to his Office for ever 224.

*Roman Brick* with a Bass Relief representing Sampson with his Foxes and Fire-brands 4.

## S.

*Sanford Henry*, Bishop of Rochester, his wonderful Vision concerning Purgatory 91.

*Scialitti Moses*, a Florentine Jew converted to the Christian Faith, at London 280. The Form of his Admission into the Church 283, &c.

*Seals*. The Jews allow'd the Use of them 37. A remarkable one belonging to a Jewish Deed in Merton College Treasury 183.

*Southampton*. The Inhabitants petition the King that no Jew might ever dwell among them 105.

*Starrs*. Jewish Deeds so call'd; Examples of them in Hebrew, Latin, and French 32.

*Statutum de Judaismo*, an English Translation of it 200. The Lord Chief Justice Coke mistaken in the Time of making it 204.

*Sutton Robert* said to be emasculated by the Jews 65. The Indictment for that Offence taken from the Record 66. The Jews honourably acquitted of the Indictment *ibid*.

*Synagogues*. At Oxford 8. At London, taken from the Jews and given to the Brethren of St. Anthony 88. Another taken away and granted to the Preaching Friars 193.

## T.

*Templers Knights*. Their Revenues shamefully squander'd away when they came to the King's Hands, tho' pretended to be set apart for Pious Uses 235. The like done by the Jewes Estates, and those belonging to the suppress'd Abbies and Mona-

steries in the Time of K. H. VIII. 236.

*Trinity*. Doctrines concerning it said to obstruct the Jewes Conversion 214.

## U.

*Vase Jewish Antique*, found in a Brook in Suffolk, now in the Possession of the Earl of Oxford 248. The Hebrew Inscription upon it explain'd by Mr. Gagnier 251. Some Conjectures upon the Use of the Vase 249.

*Velles Hugo* Bishop of Lincoln forbids Christians to sell the Jews any Food under Pain of Excommunication 82.

*Venetian Money* made use of in the Exchequer for Counters 153.

*Uncircumcis'd*. *Let a Man not become uncircumcis'd*. The true Meaning of *St. Paul* with Relation to that Precept 97.

*Usury* as much practis'd after the Jews were banish'd as before 252.

## W.

*Walter of Merton*. vide Merton.

*Wandering Jew of the East*. A particular Account of him by an Armenian Prelate, who came into England in the Time of K. H. III. 89. Porter to Pontius Pilate 90. Appears at London in the Time of K. Charles II. 285. An Account of him by the Dutcheffs of Mazarine *ibid*.

*William the Conqueror* falsely suppos'd to be the first Introducer of the Jews into England 2.

*William Rufus* puts up the Church Preferments to Auction 5. Sports with Religion, and appoints a solemn Disputation between the Jews and his Bishops *ibid*. Swears by the Face of St. Luke to turn Jew himself if the Jews got the better of it *ibid*. The Bishops too hard for the Jews *ibid*. The Jews complain that they were overthrown by Fraud 6. Thunder and



and Earthquake soon after *ibid.* Rufus cheats a Jew of a great Summ of Money by not obligeing his Son to forsake Christianity, as he had undertaken to do *ibid.* Farms the Vacant Bishopricks to Jews 9. Slain soon after in the New Forrest 10.

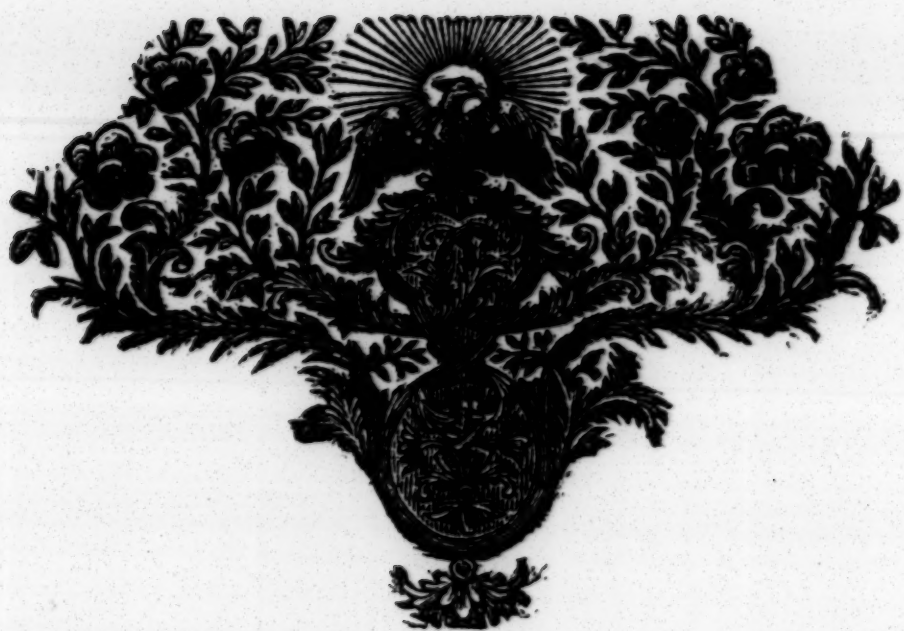
*William the third* favours the Jews upon his first coming to the Crown 288. Orders a *Noli Prosequi* to be enter'd by the Attorney General upon all Informations brought against them in the Exchequer 290. Revokes that Order, and favours the English Merchant 294. The English

Merchants Address of Thanks 295.  
Y.

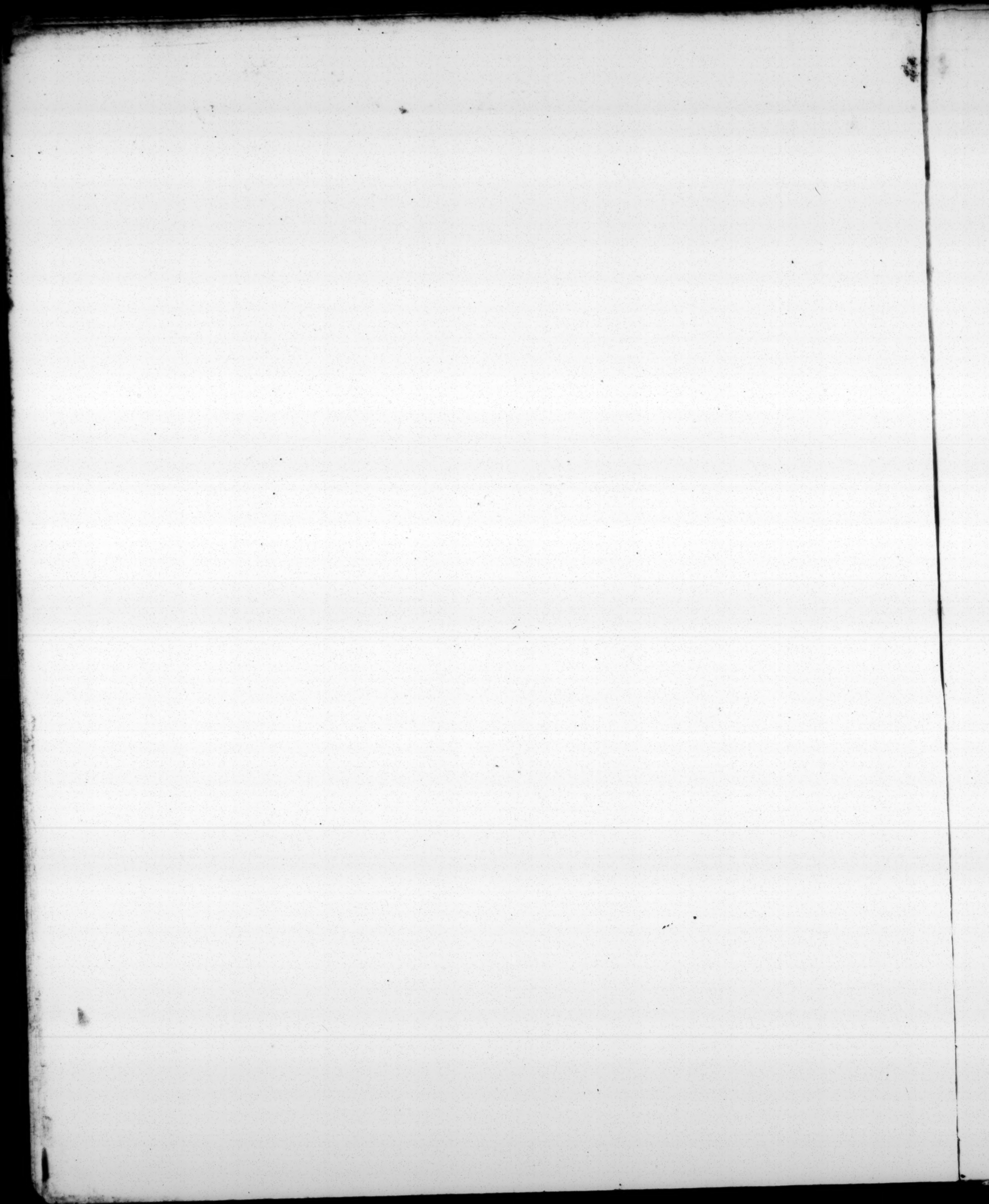
*Yellow Badges* to be worn by the Jews instead of White 202. A Conjecture why the Colour was chang'd 206. Prynne mistaken in that Affair 205.

*York.* The Massacre of the Jews there particularly describ'd 21. A Canon Regular of the Premonstratensian Order encourages it, by attending the Mobb in his Surplice 24. Eats a consecrated Host for Breakfast, before he went to assault the Jews himself 24. Has his Brains dash'd out *ibid.*

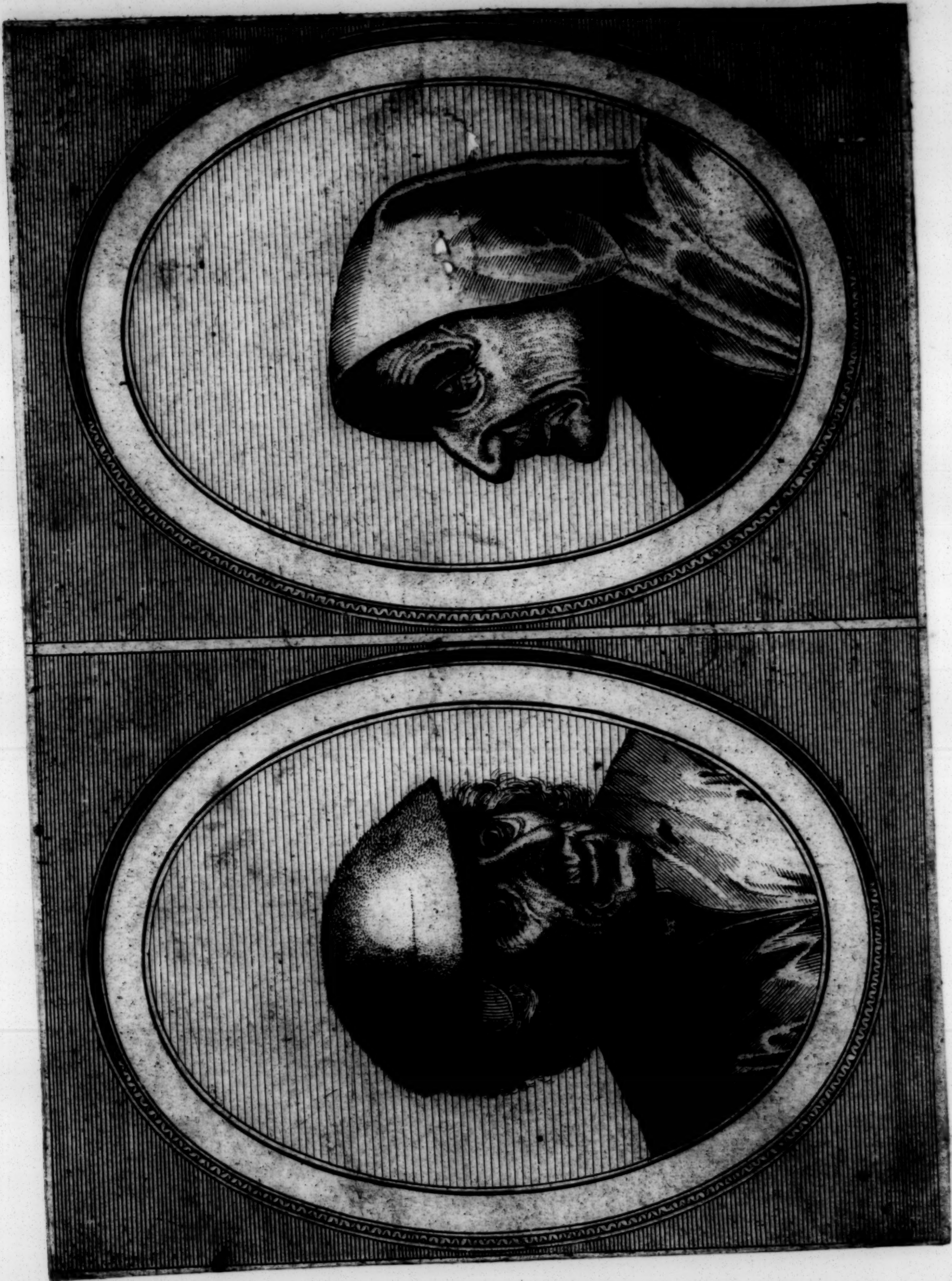
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